



GNP

A Left-Hand Path
approach to
Odinism

by

Rskr Suarte

Gap:
A Left-Hand Path approach to Odinism
by Askr Svarte

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PREFACE TO THE SECOND ENGLISH EDITION¹

What and for whom is this book? Modern Norse paganism is known by many names: Ásatrú, Trot, Oðinnism/Wotanism, Fornsidr (Forn Sidr or Old Tradition, from icelandic Forneskja). All these words indicate the current stage of the life of the tradition, but each still has its own nuances and shades: Ásatrú is more common in North America and Iceland (as far as I am aware); Fornsidr, Forneskja and Trot are more common in Continental and Northern Europe and in some way opposed to the more "popular" line Ásatrú; Oðinnism/Wotanism are linked to some US political movements, and are used in Europe and Russia indistinctly as neutral terms. Each one of them has names, directions and different interpretations of the pantheon, statuses of various deities, rituals, ceremonies, and an approach to understanding the world of time and the future. What they have in common though is that they are mainly focused on a rich mythological and archaeological Norse heritage, sometimes "specializing" on various temporal and geographical borders (continental Germans or Scandinavians) in order to revive, with different variations, a common Germanic tradition, supplementing its already modern interpretations, often debatable. The present work is the diary compilation of several years of research, practice and immersion in a particular direction within Oðinnism (Norse Tradition), which we call the Path of the Left Hand. Without getting ahead of ourselves we can give a description of the following words: non-conformism, ecstasies, transgression, non-duality.

If you the reader who hold this book are a neophyte and only recently turned your attention (or felt the Calling from the Gods?) towards the Northern Tradition, then it is advisable to postpone this work and focus on the study of literature (historians, sacred texts, sagas, poetry, spells), the Germanic language family (Icelandic, Old Norse, Danish, Swedish), archaeological artifacts and life history of the Germanic and Scandinavian peoples, and the modern experience

¹ This edition is as close as possible, structure and design-wise, to the second Russian edition of the book called "The Charming Abyss", which should be published in 2017.

of the Pagans, Ásatrú or Oðinnists. If we generalize all of this belongs to the Right-Hand Path, which is dominant in today's world, and trying to reconcile, to find the path to an ancient wisdom in the profane Modern World.

Our way is different from this because we do not recognize the positive evaluation of modern times and the modern reality surrounding us: its negative impact on the state of our Norse traditions and worldview is excessively large. We do not accept the trunk of the teachings belonging to the Right-Hand Path, although we do not deny their expertise and contribution to the common cause. Thus, the Left-Hand Path attempts to open and question all that which until today has not open to our tradition, that which is in the shade and is closer and deeper to the Iron Age around us. We offer a look at the history and tradition from a different perspective and to outline a different path, but we do not claim that our way is the "native", "ancient" way, or that is was "given to us by some unknown entity in a revelation". We offer a view, a perspective. Our vision is based on known historical heritage and traditions, contemporary thinking and experiences, including some pretty interesting attempts to describe the Left-Hand Path Oðinnism in the West since the mid twentieth century. We recognize the importance and value of the past, but today opens another and deeper dimension of our Tradition. Therefore, many may not agree with us and among the common complaints include: neglect of historical sources, no reenactment approach to tradition, or refutation of the established secular morality.

The first claim is unfounded *ipso facto*. Regarding the second, it is enough to say that the reconstruction itself already comes from erroneous assumptions in its origin, and the desire to be part of the past; besides, the main interest of reenactors is focused on the material things of life and role-playing games. The third point is refuted by sober reasoning on the following question: what relation does the secular post-Christian morality of eighteenth-nineteenth centuries have with transgressive Oðinnism?

But the main idea we want to convey is that the Left-Hand Path in Oðinnism is not a "new and true in all instances" reading of the tradition; nor an assertion of the absolute right and absolute wrongness of all other historical versions and interpretations; nor an apology for alleged moral vices and tracing from the

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naive concepts from Satanists, or thursatru, or rëkkatru. Our way of understanding the Left-Hand Path in Oðinnism is based on the following pillars that allow us to fill the gaps and build other forms of theory and practice:

- The philosophy of neoplatonism as the ancient maxim and the structural description (paradigm) of Tradition as such that predetermined the direction of idealism in the European and particularly German philosophy;
- Indo-European shamanism structure set forth in the writings of Mircea Eliade;
- Comparative Mythology among Indo-European peoples, prioritizing those from continental and northern Europe;
- The philosophy of traditionalism as a general method, fully outlined in our paper "Polemos: Pagan Traditionalism"².

From all this it follows that our work will be most useful to those trained and knowledgeable readers and practitioners who can understand the most important thing: the message and the mood of the Left-Hand Path Oðinnism outside of his practice-ritual forms and the relationship to the modern Asatru. Regarding the Right-Hand Path, our Path may eventually be seen as a mirrored contrast to those to whom it is clearly not appropriate. In any case, it remains faithful to the ancient principle of *Jedem das Seine*.

This work consists of three Mal (sayings, speeches from the Eddas):

- **Sayings of the Gangraðr**, on behalf of Oðinn Gangraðr – Advisor in the Path. In these speeches it is revealed the promise and the doctrine of the Abyss in Oðinnism, and we deal with questions of thinking and transgression.
- **Sayings of the Vegtamr**, on behalf of Oðinn Vegtamr – Accustomed to the Path. In these speeches instructions are given about the ritual practice in line with the spirit and the promise of teaching.

² Svarte Askar «Polemos: Языческий Традиционализм. Книга I Заря язычества» and «Книга II Перспективы язычества», М.: изд. "ТД Велигор", 2016г.

- **Sayings of the Kvasir**, in honor of the wisest of men. In these speeches one will find the texts that are not included in the main body, but that are one way or another connected with the Path, such as dreams and thoughts.

Chapters I to X in Sayings of the Gangraðr were written in 2012-2013 partly as a poetic manifestation built upon the Elder Edda. Sayings of the Vegtamr show a little about the ritual practice, aimed at the working of the Mind. The main message of the ritual practices of the Left-Hand Path is that it is outer help into the inner workings of the adept. Questions of magic are not considered a priori. Finishing the book, you will find (among other texts) the external charter of the «Svarte Aske» community, which is published for the first time.

January 2017 Era Vulgaris.

PREFACE TO THE FIRST ENGLISH EDITION

The book before you contains an extended description of the Left-Hand Path in Oðinnism, what we call the Path through the Dark Side of the Ash (Yggdrasil): **Svarte Aske**. The first approximation to this was originated during a traumatic existential experience (Nigredo), and was described in the book of the same name “Svarte Aske”. This book continues the journey begun there, describing its spiritual component and ritual practices.

This book, in its original Russian version, contained certain statements and positions which we today can no longer accept in the light of a new, deeper vision, but that at some point were relevant. Therefore, in this English edition we have implemented a number of important revisions and comments. We have removed some parts belonging to the chapters devoted to the rituals and added newer and tested ones. In other words, the practical part is fixed on the basis of the actual ritual experience.

We corrected some textual aspects associated with the Scandinavian and Russian languages. We set ourselves the task to convey the meaning of our vision, so some of the language and style of the English text differs from the Russian, in favor of meaning rather than form. We also added special comments and explanations to some words. But the maximum disclosure of all the subtlest nuances of language, style of prose and poetry, can only be achieved by studying the native languages of Oðinnism and Russian language in which we present our teachings. We consider it important to mention the “coincidence” of the words “abyss” and “space” in the English language, expressed in one word: “gap”. We use the word “gap” as a comprehensive instance of Primordial Chaos. This word is found in the Elder Edda as Abyss - Ginnungagap, Ginnunga-Gap.

Regarding the doctrine, we left it largely unchanged, but we believe it was important to add guiding tips that would allow us to understand the changes and avoid making false inferences from the text. For us, the Left-Hand Path is not black magic, it is not Satanism or a creative way to obtain wealth. This is not

syncretism and liberalism in the spiritual realm. The Left-Hand Path in Oðinism is a fast, radical, non-conformist way of disclosing the divine world. The path of the Dark Side is clear - this is the way, do not deny the common understanding of the bright tradition of Oðinn and the customs of the North. We are not opposed to the traditional interpretation of Oðinnism, though. We, in a way, have opened a new depth, a different dimension. As the God of travelers did, we follow his example and go to a new path, one that nobody has tread before. But hints of this can be found in the heritage of the North. Therefore, the Left-Hand Path is primarily a mystical, philosophical path of transformation, of human self-knowledge and the disclosure of the Spirit through the most radical, terrible, ordinary point of view, and the images and practices. Because Oðinn the Allfather is everywhere and in everything. We emphasize that we take our glorious Gods and Sacred Origin as examples. The townsfolk believe that the Gods are bright and kind, but that all over where is dreadful and terrible there are no Gods, there are only demons, jotuns and evil. This interpretation is only partially true. Therefore, in our texts one can find certain convergence of images of Gods with the figures of the titans, demons and monsters. This is a very delicate matter, so it is important to always remain faithful to the Gods and not to succumb to the mixing of images, not to praise the titans, giants, jotuns as Gods. Such a substitution is fraught with falling away from the spiritual path in the material dimension. Failure on the Left-Hand Path is expressed as a spiritual betrayal in favor of the material. Horrific images and radical practices cease to be tools and become objective forms that tend towards the achievement of their own selfish purposes. This is the case with primitive black magic, necromancy, Satanism, etc., ideologies which we have no relationship with. Therefore, we urge to be extremely careful during the dive into the Abyss (Ginnungagap). Gods and titans may seem as one, and this is a dangerous illusion, a difficult test on the Left-Hand Path.

In a way, English-speaking readers are in a better position now, because they get a well corrected version of this book that contains a lot of new material that has been proven experimentally. So let everyone who dares to look into the Abyss appreciate our vision and be successful in their spiritual journey!

For the Glory of the Gods!

I

SAYINGS OF THE GANGRAÖR

I

SUARTE RÍKE

I

The World Tree – Yggdrasil contains nine worlds: Asgard, Vanaheimr, Jötunheimr, Álfheimr, Midgard, Muspelheim, Niflheim, Svartalfheim and Helheim. The World Tree is a Tree of Life, which has Urth, the well under its first root, where Norns keep the freshness and youth of the tree. Under the second root lies the well of wisdom, guarded by Mimir. Under the third one we find Hvergelmir, which is the source of all ground waters. Álfheimr – the land of pure elves is kept on its branches, Asgard – the fortress of gods is right on its crown, Vanaheimr with the power of Nature is just alongside, Midgard – the country of humans is in the center. The squirrel Ratatoskr, which leaps through the worlds, eats its green leaves, while Huginn and Muninn – the ravens - listen to everything that happens in Midgard and tell Óðinn about it. Bifröst is the iridescent bridge that leads from Midgard to Asgard, and Óðinn showers his people with gifts.

The tree Yggdrasil – from the genus of an ash-tree, is called Ask (-e/-kr) in Old Norse.

«An ash I know,
Yggdrasil its name,
With water white
is the great tree wet;
Thence come the dews
that fall in the dales,
Green by Urth's well
does it ever grow».

Völuspá, The Poetic Edda

II

But there is a dark side to the ash-tree; the roots of Yggdrasil are gnawed by Nidhogg. On the bottom of the sea, Jormungand encircles the whole world, biting its own tail. Jötunheimr – the country of Þurs, who are the Æsir's worst foes; Svartalfheim, where the dark elves forge iron. In the dungeon of Helheim we find all the dead souls, and there is no return even for Æsir.

«Yggdrasil's ash
great evil suffers,
Far more than men do know;
The hart bites its top,
its trunk is rotting,
And Nithhogg gnaws beneath».

Grimnismol, The Poetic Edda

Niflheim is made of ice, and of fire Muspelheim is made, where Surtr lives, who will cut down the ash when time comes. There is a dark gap between them – Ginnungagap's chaos, where Ymir the first living thing was created by the clash of both elements.

The head of Mímir lies there under the root, watching over the well of wisdom in darkness. There comes Oðinn, who has left his eye for the sake of his knowledge. On the tree Yggdrasil Oðinn has made a sacrifice of himself to himself, and in nine days and nine nights the runes have been revealed to him.

The dark is the veiled and the unknown, therefore inspiring fear and terror, threatening the established order. This is something that is denoted in the Old Norse by the word “svarte”.

III

Svarte Aske – Dark Ash, The Dark Side of the World Tree Yggdrasil: misty and cold Niflheim, hot Muspelheim, melancholic, monotonous, desperate Helheim,

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greedy and profoundly hidden Svartalfheim, Nidhogg who devours the perjurers and gnaws on the roots of the world; Jormungand and his foe Thor, those who will kill each other when Ragnarök comes. These are the subterranean roots of Yggdrasil, these are the hidden sources of wisdom – the well of Mimir and the Poetic Mead concealed in the scale, there are the hidden secrets of runes, which can be revealed only through self-sacrifice; this is the primordial Chaos – Ginnungagap, which is hidden under the tree awaiting for the day of Ragnarök to plunge the world back into it, to give birth to every being again.

«Now do I see
the earth anew
Rise all green
from the waves again;
The cataracts fall,
and the eagle flies,
And fish he catches
beneath the cliffs.

And Baldr comes back;
Baldr and Hoth dwell
in Hropt's battle-hall,
And the mighty gods:
would you know yet more?

Then Hönir wins
the prophetic wand,
And the sons of the brothers
of Tveggi abide
In Vindheim now:
would you know yet more?

More fair than the sun,
a hall I see,
Roofed with gold,
on Gimle it stands;

There shall the righteous
rulers dwell,
And happiness ever
there shall they have.

There comes on high,
all power to hold,
A mighty lord,
all lands he rules.

From below the dragon
dark comes forth,
Nithhogg flying
from Nithafjoll;
The bodies of men on
his wings he bears,
The serpent bright:
but now must I sink.»

Völuspá, The Poetic Edda

IV

«Then from the throng
did three come forth,
From the home of the gods,
the mighty and gracious;
Two without fate
on the land they found,
Ask and Embla,
empty of might.

Soul they had not,
sense they had not,
Heat nor motion,

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nor goodly hue;
Soul gave Othin,
sense gave Hönir,
Heat gave Lothur
and goodly hue».

Völuspá, The Poetic Edda

Ask (Askr) – the Ash, the first man animated by Óðinn-Hœnir-Loki, a micro-cosm reflecting the universe that is Yggdrasil. And as the Tree, Man has his dark side: a thirst for the hidden, forbidden and for breaking the order, for the Knowledge through experiment and understanding. Having taken responsibility, Man will face fear, estrangement, violence, pain and Chaos on this path. This side incites him to self-sacrifice for the sake of the highest.

V

This is Askr Svarte – the dark man, the man walking to meet the Chaos, the First Man. Svarte Aske hides knowledge and destruction for the sake of a new creation, a new creation towards which Askr Svarte heads as well, directing itself to Chaos – the primordial gap of Ginnungagap.



II BLACK SUN

I

The Golden Sun is Oðinn's eye, the symbol of Life's wisdom, the reference point of spiritual rise and the source of spiritual light. The other eye of the Allfather is a sacrifice – the pledge of life of Mimir's head, which under the root of Yggdrasil lies.

«Alone I sat
when the Old One sought me,
The terror of gods,
and gazed in mine eyes:
«What hast thou to ask?
why comest thou hither?
Othin, I know
where thine eye is hidden.»
Deep in the wide-famed
well of Mimir;
Mead from the pledge
of Othin each mom
Does Mimir drink:
would you know yet more?»

Völuspá, The Poetic Edda

II

In the realm of wisdom Mimir was unsurpassed but was killed by the Vanir. To save the life of his counsel, the Wisest sacrifices his eye. Before the end of all gods, between the dark roots he talks to the head.

«Fast move the sons
of Mim, and fate
Is heard in the note
of the Gjallarhorn;
Loud blows Heimdall,
the horn is aloft,
To the head of Mim
does Othin give heed».

Völuspá, The Poetic Edda

III

The first eye is the Sun giving life and its wisdom. The second one is the Dark Sun, the symbol of Death's wisdom, the sacrifice of the part of oneself on the way to knowledge of the dark side of the Ash. The Sun-Eye is shining with the black light through the roots over Ginnungagap. Fenrir will swallow the sun during Ragnarök – he will eat the Allfather, and will plunge the field of the battle into darkness. In the darkness the Black Sun gives the invisible light, illuminating the inevitable death of all gods and causing a metaphysical transfer from the End to the Beginning.

«The giantess old
in Ironwood sat,
In the east, and bore
the brood of Fenrir;
Among these one
in monster's guise
Was soon to steal
the sun from the sky.

There feeds he full
on the flesh of the dead,
And the home of the gods
he reddens with gore;

Dark grows the sun,
and in summer soon
Come mighty storms:
would you know yet more?

...

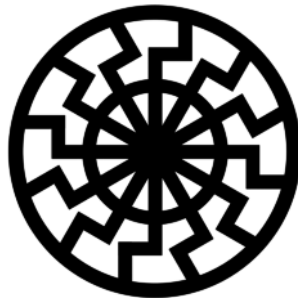
Now comes to Hlin
yet another hurt,
When Othin fares
to fight with the wolf,
And Beli's fair slayer
seeks out Surt,
For there must fall
the joy of Frigg.

The sun turns black,
earth sinks in the sea,
The hot stars down
from heaven are whirled;
Fierce grows the steam
and the life-feeding flame,
Till fire leaps high
about heaven itself».

Völuspá, The Poetic Edda

IV

On the dark side of the Ash, the way is illumined by the Black Sun, which invisible light illumines the gap – Ginnungagap, seeps through the roots of Yggdrasil, and grants the mead of life to Mimir. The Golden Sun and The Black Sun are the eyes of Oðinn,



who knows the secrets and wisdom of Life and Death and the Beginning through the End.

III

STAR OF CHAOS

I

All is born from Chaos – the first and eternal gap, Ginnungagap.
There is nothing in the gap and all in it is left being ulterior.

«Of old was the age
when Ymir lived;
Sea nor cool waves
nor sand there were;
Earth had not been,
nor heaven above,
But a yawning gap,
and grass nowhere».

Völuspá, The Poetic Edda

The word Gap means the “emptiness” – the Void where Nothing cries out to become Being. The word *Ginnunga* has its ancient roots in the meaning of “charming”. The Abyss has been charmed – and this is the Path to the Gap and its Wisdom.

II

The first to appear were the ice from the North and the fire from the South. From its union those who will be the fathers of the world were born: the Þurs, the forefathers of the hrímþurs, the sons of Muspell and Jötnar, and Æsir.

The children of Óðinn built the world from the body of Ymir, and it was filled up with many creatures: the Æsir and the Vanir, elves and Þurs, beasts and humans.

Every single thing manifests itself in the world of the humans and in the world of the gods.

«Vafthruthnir spake:

«Out of Ymir's flesh
was fashioned the earth,
And the mountains were made of his bones;
The sky from the frost-cold
giant's skull,
And the ocean out of his blood.»

Othin spake:

«Sixth answer me well,
if wise thou art called,
If thou knowest it, Vafthruthnir, now:
Whence did Aurgelmir come
with the giants' kin,
Long since, thou giant sage?»

Vafthruthnir spake:

«Down from Elivagar
did venom drop,
And waxed till a giant it was;
And thence arose
our giants' race,
And thus so fierce are we found.»

Othin spake:

«Seventh answer me well,
if wise thou art called,
If thou knowest it, Vafthruthnir, now:

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How begat he children,
the giant grim,
Who never a giantess knew?»

Vafthruthnir spake:

«They say 'neath the arms
of the giant of ice
Grew man-child and maid together;
And foot with foot
did the wise one fashion
A son that six heads bore».

The Ballad of Vafthruthnir, The Poetic Edda

III

There is a gap between Niflheim and Muspelheim, over it there is the World-Ash and between its roots – a passage to this gap. Everything that is in the worlds is buried in it, but they don't know anything about each other and there is no connection between them.

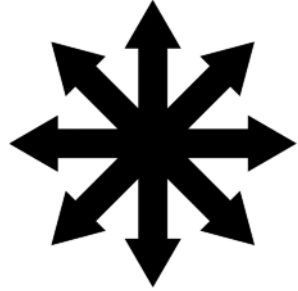
The Chaos of the first days is like a sack without a bottom from which the gods take the things and establish the right order, from which they have appeared themselves as well.

IV

The way to Ginnungagap lies through the dark side of an ash tree: Svarte Aske, and all of the creatures (Jötnar, dwarfs and zwergs) are close to it. And, undoubtedly, Oðinn knowing Life and the Death recognizes the Universe in it as non-existing, yet existing.

V

At the end of all times, the order is broken and soon it will vanish completely. Disorder is reigning, there is no clarity, the world-branches of the ash-tree are tangled, and all things are mingled with each other – the chaos of the last days. The Æsir will perish, the Þurs will decline, the Black Sun will go down, the Gap will devour everything.



VI

The establishment of Order in the world, the constraint of Chaos and concealment of it under the world-ash – that is the will of the gods creating the world. But for Ginnungagap, the order is only one of the things in itself accomplishing itself.

Oðinn knows the beginning of the world and its end, and knows that everything will return to the beginning of the circle through non-existence.

VII

The symbol of Chaos is the eight-pointed star. The symbol of infinite potential in manifestations, the all-containing Abyss with no end. Looking at the eight-pointed star, it looks into you. In its center there is an axis which is out of sight, but exists. This axis is Yggdrasil, the ninth direction upwards and downwards at the same time.

In each of the nine worlds the Abyss of Ginnungagap can be felt.

IV THE VISION OF THE PATH

I

Everything being told is only the vision of a stranger who has veered. Treading the way of the Light side of the Ash, you honor Life and Nature, everything around. Treading the way of the Dark side of the Ash, you turn to yourself and into your own self. On this path you meet yourself as you are. On this path you meet Death and Pain but in fact, you meet your own self. On this path you fight the Purs but, in fact, you fight your own self.

The Star of Chaos on this path symbolizes the possibility of the stranger to manifest himself in different ways, according to the necessity of following his Will. Manifesting himself in different ways, the stranger always keeps his self. Treading the path of Light and Dark sides, in fact, you walk the one Path. The stranger treads in the rays of the Black Sun which illumines the twilight of his own self. The stranger himself is Surtr, who chops down the ash of his notions about himself. Just as Oðinn, who sacrificed himself to himself, the stranger sacrifices himself and gets the reward – the knowledge of his own self.



II

The Dark and the Light sides of the Ash are relative because it is the One. The way along the Dark side and along the Light side is the one Path. The way of the Dark side is not the path of witchcraft and magic. But magic can be met on the Dark side of the path.

Those that remained on the path of magic have gone off the Path.
Everything you obtain on the Dark side of the path is only yourself.
Everything what is not your self – ward off.
Everything you sacrifice on the Dark side of the path – you sacrifice by yourself.
Everything you sacrifice is yourself and by yourself.
Under the roots of Yggdrasil, the gap is.
To descend to it is possible either by the Light or by the Dark side.
For everything is One.
In the Gap non-existence, non-manifestation is awaiting you.
In the Gap there is no self.
Entering the Gap the stranger ceases to be himself.
Returning from the Gap, the stranger treading no way continues his Path.

2012, E.V.

U

OÐINN VEGTAMR

I

Oðinn is the protector of those who are on the Path. Vegtamr is his name – the One who is used to the Path.

On the Light Side of an Ash He manifests Himself as the Creator of this world (of the killed Ymir, revealed by the Gap itself), in the trinity of Oðinn-Vili-Ve – the Fury-the Will-the Sacral Place.

In the trinity Oðinn-Hoenir-Lothurr He endows Ask and Embla, the first people, with three gifts:

Oðinn – with the breath,

Hoenir – with the Spirit,

Lothurr – with the flush and the warmth.

This corresponds to the three types of people: somatic, psychic and spiritual (comp. hylics, psychics, and pneumatics).

Lothurr's people are those whose aspirations don't transgress the bounds of material needs; the somatic people don't know the Path.

Oðinn's people are those who having taken the Path and surmounting the obstacles with their Will-power can become the Magicians, Heroes and Leaders, they tread the Light Side of the Ash.

Hoenir's people are the people of the Spirit, following the Path of Gothi and further into the Dark Side of the Ash – outside the borders of conditionality of the Light and Dark Sides.

But in reality, Oðinn-Hoenir-Lothurr are the faces of the One.

In the macrocosmic trinity He reveals this way:

Oðinn is the Creator of the Worlds, the Allfather and protector of Heroes and Rulers.

Thor is the Warden of the High and the Middle Worlds, keeping them from destruction and Dark Forces. Sometimes Heimdallr, the warden of the bridge to



Oðinn, by Danil Svartov

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Asgard and Yggdrasil, takes Thor's place.

Loki – the Joker-instigator, the sower of discord, misfortune and destruction.
But Oðinn-Thor or Heimdallr-Loki are the faces of the One.

II

Oðinn is infinitely multifaceted in his manifestations, either in Light and Creation or in Dark and Destruction.

In his Dark hypostasis He is best known as The God of the Dead, the God of Shapeshifting, the guide between the Worlds and the sovereign of initiation, the master of the runes and magic, the Dancing God.

Under the blue-black shabby coat – He treads in the Night Sky, changing His faces. Behind all His manifestations (and equally with them) Oðinn Remains Himself – knowing His True Essence – the Shining Abyss.

III

On the Dark Side of the Ash Oðinn is Gangrad, Adviser on the Path.

The assistant, who takes away illusions of your perception of the world.

Piercing you with the spear Gungnir He endows you with vision of the Other.

The Serpents Goin and Moin, Grabak and Gravollud, Ofnir and Svafnir, And the Great Nidhogg will fill with Poison the things you considered to be the truth.

The wolves Freki and Geri will greedily glut themselves with your innards.

Oðinn's ravens Huginn and Muninn, the birds of the night and carrion, will turn your Thoughts and Memory to the dark and dead.

And the Lord Himself will drink the wine-blood out of your skull.

It is the only thing He feeds off, sitting on the throne of the Ruler.

IV

The Spear is the weapon of Vegtam.

With the touch of Gungnir He inspires the poets,

With the stab of Gungnir He endows with the irradiation and the sign on the Path, killing with the Spear He shows that good and bad are relative,

Thrusting the Spear into you and hoisting you on it, finally He releases you from the illusions.

V

Oðinn is in possession of the ring Draupnir.

The ring, which was forged on a bet by the dwarfs Sindri and Brokk, was presented to him by Loki.

Every nine nights Draupnir gives birth to the same eight rings, they are Nine together.

The Ring is the Symbol of the Cosmos, the World. The circle is its borders.

Eight rings are the eight Worlds on the Tree, the ninth – Draupnir, is Asgard, which rules over the others, the World of the light gods.

They are nine together – the whole Tree, the whole Cosmos, outlined with the circle.

When Baldr died, the ring with the spring went to Hel, to return after it to the Father.

The ninth night carries renovation – but is it the Worldly or the Yearly?

As the World was born out of the Abyss because of the union of Fire and Ice, Heat and Cold, so smithery of metal lies in heating and cooling.

In the dark cave the earth dwarfs forge the universe which will be accepted by Oðinn.

No matter how Light this World is, its roots are always in the Darkness.

VI

As Oðinn is single-eyed, so does man see only the one – good or bad, only one side of its life.

But Oðinn is present in everything, and that one who will be able to open his second, “lost” Eye will gain the Wisdom of nondual perception.

Oðinn looks at those who follow the Path with his two eyes.

VI

Loki

I

Loki is the Fiery God, the Mocking God, and the Father of misfortune. The cunning, the sharpness, the dishonesty, the Spirit and the guile – He embodies all this.

Being born from the Jotunn Farbauti – the Cruel-Striker – by the giantess Nal (which means the Needle), He nevertheless is among the Æsir.

At the Beginning of time He became the blood brother of Oðinn (III.IV.II.9) – under the name of Lodurr He created Ask and Embla.

He gifts people all the carnal passions.

As Oðinn pierces everything in all the nine Worlds, so Loki can be met everywhere – He is the tireless Wanderer.

II

He is infinitely changeable, sly and two-faced; he doesn't know the words "Truth" and "Lie"

He is the kin of two brothers: Byleistr and Helblindi – Cleaving the dwelling and Deathly Blind.

With the giantess Angrboda (the One Who Brings Grief) He conceived three children:

Fenrir – the Black Wolf,

Jormungand – the Serpent winding around the World,

Hel – the Mistress of the World of Death.

With his wife Sigyn (Absolutely exhausted) Loki conceived two children:

Nari – the Groin,

Vali – the Selection (in the meaning of Death as selection).

Oðinn, knowing the Volva's prophecy, threw the Serpent down into the Sea, where it grew to encircle the World, biting its tail. Hel he made the mistress of

Death in the frozen and sad realm of Helheim.

The Wolf was being brought up by the gods in Asgard, till He gathered strength. When the Beast gained in strength the gods decided to put Him into fetters. The chain Leyding (the Shelter) He had torn into pieces, as well as Dromi the Deceleration.

The Gods sent Skinrir to the dark elves with a request of forging the chain from only six things: the sound of a cat's footfall, the beard of a woman, the roots of a mountain, the sinews of a bear, the breath of a fish, the spittle of a bird. This chain was called Gleipnir – the Crime.

As Fenrir is Dark by birth, so are the dwarfs, and the chain as well; like can be suppressed only by like.

«The wolf was tied,
Unable to break off the fetters,
Tyr loses his hand.
Thor has stabbed his sward into Wolf's jaws,
Fenrir wildly howls».

From Fenrir's Jaws, blood and saliva formed the source of two rivers: Van and Vil – Hope and Will.

III

Loki's daughter Hel is the Mistress of Death.

Her realm Helheim is a melancholic space for the dead ones, where silence reigns and only the shadows wander.

Here the souls of the dead and the fallen from all the Worlds in the cold hall are awaiting the new Birth.

From all the Worlds the rivers flow to Helheim, and these are their names:

Thyn – Thin,
Vin – Wine,
Tholl – to Blur,
Holl – Rupture,
Grad – Avidity,
Gunnthrain – Destroyed by War,

Cap: A Left-Hand Path approach to Odinism

Vina – Female Friend,
Vegsvinn – Very Wise,
Thjodnuma – Sweeping people away,
Nyt – Profit,
Not – Spear,
Naud – Need,
Hronn – Barrow,
Slidr – Nasty,
Hrid – Storming,
Sylgr – Gulp,
Ylgr – Roaring,
Vid – Attendance,
Van – Hope,
Leiptr – Dawn,
Gjoll – Resounding.

All of them bring Death to people.

The hound Harmr swallowing stands near the bloody river Gnipahellir, the level of which rises when man crosses it.

But Hel herself – Persistent wave, lives in the mansion of Eljudnir, where the manservant Ganglati serves Her, whose name means Tedious journey, tedious as everything in this Realm.

Hel herself is half blue-black and half putrid.

She appears as a three-legged Pesta walking with a cane, spreading plague, or as a young beautiful Maiden, carrying tenderly away the dead.

She is Ran, the terrible Goddess of the Blue Sea.

Ran (Devastator) the wife of Egir, the Jotunn of the element of Water.

The gorgeous dark-haired beauty with bluish-green skin.

She chooses the Beloved from the Wanderers, and takes them in Her net.

She is a destructive manifestation of the Sea, Breaking to pieces and Dissolving the Sheep of the Wanderer's Life.

Hel-Death – the Lowermost Point of the Silence. The people of Lodur and Oðinn who went to Hel are longing for reappearing in their Kin.

The people of Hoenir don't notice the danger and grief in Death, it is the Exit in the Lowermost Point, the final realization of Ond.

IV

Loki the joker, The God of the merriment, often accompanied Oðinn and Thor in their traveling. He lead the gods into traps, and all the problems he solved with his cunning were in His own interest and in the interest of the gods.

Due to his cunning Thor got the Mjollnir, Oðinn got Gungnir and Draupnir. But after they overthrow His children and the escape of the gods in fear of the Volva's prophecy, Loki reminds the gods who they really are and from what they are unsuccessfully escaping.

He comes to the feast of the Jotunn Egir, which was arranged to comfort and amuse the gods after Baldr's death, contrived by Loki. Here Loki is the killer of Spring and Summer, the over-thrower of the Year into the Night and Winter. This poem in the content of the Poetic Edda is called Loki's wrangling – Lokasenna.

VII

LOKASEMNA

Ægir, who was also called Gymir, had prepared ale for the gods, after he had got the mighty kettle, as now has been told. To this feast came Othin and Frigg, his wife. Thor came not, as he was on a journey in the East. Sif, Thor's wife, was there, and Brag, with Ithun, his wife. Tyr, who had but one hand, was there; the wolf Fenrir had bitten off his other hand when they had bound him. There were Njorth and Skathi his wife, Freyr and Freya, and Vithar, the son of Othin. Loki was there, and Freyr's servants Byggvir and Beyla. Many were there of the gods and elves. Ægir had two serving-men, Fimafeng and Eldir Glittering gold they had in place of firelight; the ale came in of itself; and great was the peace. The guests praised much the ability of Ægir's serving-men. Loki might not endure that, and he slew Fimafeng. Then the gods shook their shields and howled at Loki and drove him away to the forest, and thereafter set to drinking again.

Loki turned back, and outside he met Eldir.
Loki spoke to him:

«Speak now, Eldir,
for not one step
Farther shalt thou fare;
What ale-talk here
do they have within,
The sons of the glorious gods?»

Eldir spake:

1. «Of their weapons they talk,
and their might in war,
The sons of the glorious gods;
From the gods and elves
who are gathered here
No friend in words shalt thou find.»

Loki spake:

2. «In shall I go
into Ægir's hall,
For the feast I fain would see;
Bale and hatred
I bring to the gods,
And their mead with venom I mix.»

Eldir spake:

3. «If in thou goest
to Ægir's hall,
And fain the feast wouldst see,
And with slander and spite
wouldst sprinkle the gods,
Think well lest they wipe it on thee.»

Loki spake:

4. «Bethink thee, Eldir,
if thou and I
Shall strive with spiteful speech;
Richer I grow
in ready words
If thou speakest too much to me.»

Then Loki went into the hall, but when they who were there saw who had entered, they were all silent.

Loki spake:

5. «Thirsty I come
into this thine hall,
I, Lopt, from a journey long,
To ask of the gods
that one should give
Fair mead for a drink to me.
6. «Why sit ye silent,

Gap: A Left-Hand Path approach to Odinism

swollen with pride,
Ye gods, and no answer give?
At your feast a place
and a seat prepare me,
Or bid me forth to fare.»

Bragi spake:

7. «A place and a seat
will the gods prepare
No more in their midst for thee;
For the gods know well
what men they wish
To find at their mighty feasts.»

Loki spake:

8. «Remember, Othin,
in olden days
That we both our blood have mixed;
Then didst thou promise
no ale to pour,
Unless it were brought for us both.»

Othin spake:

9. «Stand forth then, Vithar,
and let the wolf's father
Find a seat at our feast;
Lest evil should Loki
speak aloud
Here within Ægir's hall.»

Then Vithar arose and poured drink for Loki; but before he drank he spoke to the gods:

10. «Hail to you, gods!

ye goddesses, hail!
Hail to the holy throng!
Save for the god
who yonder sits,
Bragi there on the bench.»

Bragi spake:

11. «A horse and a sword
from my hoard will I give,
And a ring gives Bragi to boot,
That hatred thou makst not
among the gods;
So rouse not the great ones to wrath.»

Loki spake:

12. «In horses and rings
thou shalt never be rich,
Bragi, but both shalt thou lack;
Of the gods and elves
here together met
Least brave in battle art thou,
(And shyest thou art of the shot.)»

Bragi spake:

13. «Now were I without
as I am within,
And here in Ægir's hall,
Thine head would I bear
in mine hands away,
And pay thee the price of thy lies.»

Loki spake:

14. «In thy seat art thou bold,
not so are thy deeds,
Bragi, adorning of benches!

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Go out and fight
if angered thou feelest,
No hero such forethought has.»

Ithun spake:

15. «Well, prithee, Bragi,
his kinship weigh,
Since chosen as wish-son he was;
And speak not to Loki
such words of spite
Here within Ægir's hall.»

Loki spake:

16. «Be silent, Ithun!
thou art, I say,
Of women most lustful in love,
Since thou thy washed-bright
arms didst wind
About thy brother's slayer.»

Ithun spake:

17. «To Loki I speak not
with spiteful words
Here within Ægir's hall;
And Bragi I calm,
who is hot with beer,
For I wish not that fierce they should fight.»

Gefjun spake:

18. «Why, ye gods twain,
with bitter tongues
Raise hate among us here?
Loki is famed
for his mockery foul,
And the dwellers in heaven he hates.»

Loki spake:

19. «Be silent, Gefjun!
for now shall I say
Who led thee to evil life;
The boy so fair
gave a necklace bright,
And about him thy leg was laid.»

Othin spake:

20. «Mad art thou, Loki,
and little of wit,
The wrath of Gefjun to rouse;
For the fate that is set
for all she sees,
Even as I, methinks.»

Loki spake:

21. «Be silent, Othin!
not justly thou settest
The fate of the fight among men;
Oft gavst thou to him
who deserved not the gift,
To the baser, the battle's prize.»

Othin spake:

22. «Though I gave to him
who deserved not the gift,
To the baser, the battle's prize;
Winters eight
wast thou under the earth,
Milking the cows as a maid,
(Ay, and babes didst thou bear;
Unmanly thy soul must seem.)»

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Loki spake:

23. «They say that with spells
in Samsey once
Like witches with charms didst thou work;
And in witch's guise
among men didst thou go;
Unmanly thy soul must seem.»

Frigg spake:

24. «Of the deeds ye two
of old have done
Ye should make no speech among men;
Whate'er ye have done
in days gone by,
Old tales should ne'er be told.»

Loki spake:

25. «Be silent, Frigg!
thou art Fjorgyn's wife,
But ever lustful in love;
For Vili and Ve,
thou wife of Vithrir,
Both in thy bosom have lain.»

Frigg spake:

26. «If a son like Baldr
were by me now,
Here within Ægir's hall,
From the sons of the gods
thou shouldst go not forth
Till thy fierceness in fight were tried.»

Loki spake:

27. «Thou wilt then, Frigg,
that further I tell
Of the ill that now I know;

Mine is the blame
that Baldr no more
Thou seest ride home to the hall.»

Freya spake:

28. «Mad art thou, Loki,
that known thou makest
The wrong and shame thou hast wrought;
The fate of all
does Frigg know well,
Though herself she says it not.»

Loki spake:

29. «Be silent, Freya!
for fully I know thee,
Sinless thou art not thyself;

Of the gods and elves
who are gathered here,
Each one as thy lover has lain.»

Freya spake:

30. «False is thy tongue,
and soon shalt thou find
That it sings thee an evil song;
The gods are wroth,
and the goddesses all,
And in grief shalt thou homeward go.»

Loki spake:

31. «Be silent, Freya!
thou foulest witch,
And steeped full sore in sin;
In the arms of thy brother
the bright gods caught thee
When Freya her wind set free.»

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Njorth spake:

32. «Small ill does it work
though a woman may have
A lord or a lover or both;
But a wonder it is
that this womanish god
Comes hither, though babes he has borne.»

Loki spake:

33. «Be silent, Njorth;
thou wast eastward sent,
To the gods as a hostage given;
And the daughters of Hymir
their privy had
When use did they make of thy mouth.»

Njorth spake:

34. «Great was my gain,
though long was I gone,
To the gods as a hostage given;
The son did I have
whom no man hates,
And foremost of gods is found.»

Loki spake:

35. «Give heed now, Njorth,
nor boast too high,
No longer I hold it hid;
With thy sister hadst thou
so fair a son,
Thus hadst thou no worse a hope.»

Tyr spake:

36. «Of the heroes brave
is Freyr the best

Here in the home of the gods;
He harms not maids
nor the wives of men,
And the bound from their fetters he frees.»

Loki spake:

37. «Be silent, Tyr!
for between two men
Friendship thou ne'er couldst fashion;
Fain would I tell
how Fenrir once
Thy right hand rent from thee.»

Tyr spake:

38. «My hand do I lack,
but Hrothvitnir thou,
And the loss brings longing to both;
Ill fares the wolf
who shall ever await
In fetters the fall of the gods.»

Loki spake:

39. «Be silent, Tyr!
for a son with me
Thy wife once chanced to win;
Not a penny, methinks,
wast thou paid for the wrong,
Nor wast righted an inch, poor wretch.»

Freyr spake:

40. «By the mouth of the river
the wolf remains
Till the gods to destruction go;
Thou too shalt soon,
if thy tongue is not stilled,
Be fettered, thou forger of ill.»

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Loki spake:

41. «The daughter of Gymir
with gold didst thou buy,
And sold thy sword to boot;
But when Muspell's sons
through Myrkwood ride,
Thou shalt weaponless wait, poor wretch.»

Byggvir spake:

42. «Had I birth so famous
as Ingunar-Freyr,
And sat in so lofty a seat,
I would crush to marrow
this croaker of ill,
And beat all his body to bits.»

Loki spake:

43. «What little creature
goes crawling there,
Snuffling and snapping about?
At Freyr's ears ever
wilt thou be found,
Or muttering hard at the mill.»

Byggvir spake:

44. «Byggvir my name,
and nimble am I,
As gods and men do grant;
And here am I proud
that the children of Hropt
Together all drink ale.»

Loki spake:

45. «Be silent, Byggvir!
thou never couldst set

Their shares of the meat for men;
Hid in straw on the floor,
they found thee not
When heroes were fain to fight.»

Heimdall spake:

46. «Drunk art thou, Loki,
and mad are thy deeds,
Why, Loki, leavst thou this not?
For drink beyond measure
will lead all men
No thought of their tongues to take.»

Loki spake:

47. «Be silent, Heimdall!
in days long since
Was an evil fate for thee fixed;
With back held stiff
must thou ever stand,
As warder of heaven to watch.»

Skathi spake:

48. «Light art thou, Loki,
but longer thou mayst not
In freedom flourish thy tail;
On the rocks the gods bind thee
with bowels torn
Forth from thy frost-cold son.»

Loki spake:

49. «Though on rocks the gods bind me
with bowels torn
Forth from my frost-cold son,
I was first and last
at the deadly fight
There where Thjazi we caught.»

Gap: A Left-Hand Path approach to Odinism

Skathi spake:

50. «Wert thou first and last
at the deadly fight
There where Thjazi was caught,
From my dwellings and fields
shall ever come forth
A counsel cold for thee.»

Loki spake:

51. «More lightly thou spakest
with Laufey's son,
When thou badst me come to thy bed;
Such things must be known
if now we two
Shall seek our sins to tell.»

Then Sif came forward and poured mead for Loki in a crystal cup, and said:

52. «Hail too thee, Loki,
and take thou here
The crystal cup of old mead;
For me at least,
alone of the gods,
Blameless thou knowest to be.»

He took the horn, and drank therefrom:

53. «Alone thou wert
if truly thou wouldst
All men so shyly shun;
But one do I know
full well, methinks,
Who had thee from Hlorrithi's arms,--
(Loki the crafty in lies.)»

Beyla spake:

54. «The mountains shake,
and surely I think
From his home comes Hlorrithi now;
He will silence the man
who is slandering here
Together both gods and men.»

Loki spake:

55. «Be silent, Beyla!
thou art Byggvir's wife,
And deep art thou steeped in sin;
A greater shame
to the gods came ne'er,
Befouled thou art with thy filth.»

Then came Thor forth, and spake:

56. «Unmanly one, cease,
or the mighty hammer,
Mjollnir, shall close thy mouth;
Thy shoulder-cliff
shall I cleave from thy neck,
And so shall thy life be lost.»

Loki spake:

57. «Lo, in has come
the son of Earth:
Why threaten so loudly, Thor?
Less fierce thou shalt go
to fight with the wolf
When he swallows Sigfather up.»

Gap: A Left-Hand Path approach to Odinism

Thor spake:

58. «Unmanly one, cease,
or the mighty hammer,
Mjollnir, shall close thy mouth;
I shall hurl thee up and out in the East,
Where men shall see thee no more.»

Loki spake:

59. «That thou hast fared
on the East-road forth
To men shouldst thou say no more;
In the thumb of a glove didst thou hide, thou great one,
And there forgot thou wast Thor.»

Thor spake:

60. «Unmanly one, cease,
or the mighty hammer,
Mjollnir, shall close thy mouth;
My right hand shall smite thee
with Hrungnir's slayer,
Till all thy bones are broken.»

Loki spake:

61. «Along time still
do I think to live,
Though thou threatenest thus with thy hammer;
Rough seemed the straps
of Skrymir's wallet,
When thy meat thou mightest not get,
(And faint from hunger didst feel.)»

Thor spake:

62. «Unmanly one, cease,
or the mighty hammer,
Mjollnir, shall close thy mouth;

The slayer of Hrungnir
shall send thee to hell,
And down to the gate of death.»

Loki spake:

63. «I have said to the gods
and the sons of the god,
The things that whetted my thoughts;
But before thee alone
do I now go forth,
For thou fightest well, I ween.

64. «Ale hast thou brewed,
but, Ægir, now
Such feasts shalt thou make no more;
O'er all that thou hast
which is here within
Shall play the flickering flames,
(And thy back shall be burnt with fire.)»



W.G. Collingwood «Lokasenna»

Gap: A Left-Hand Path approach to Odinism

Loki's wrangling tells us about the times directly close to the Twilight of the Gods, when they increase the confrontation between the Light and the Dark, acting as Heroes and at the same time each of them connives at the thing that is thought to be impure.

Only Loki calmly endures the offenses, and it is worth mentioning that He himself is the cause and the participant of the gods' various "sins". He reminds them of who they are in fact, that the Darkness is their natural essence and that they have gone too far in its negation. They became the Heroes clutching on the Heaven and rejecting to take the Path of the Decline.

In the illustration of Collingwood, Loki stays in the pose of the rune Thurisaz (ᚢ), the Thorn, which represents the mountain Jötner, who are his own kin, and the negative forces and their use. Thurisaz also symbolizes the horned cattle, the goat, which was thought to be a dark animal since olden days; in the illustration Loki's right hand is forming the "sing of the goat". Meditating on the Thurisaz runic pose is right for the meditation on the images of things thought to be dark, evil and negative.

Thor comes to the defense of the cosmic order from Loki-destroyer and forces Him to leave the dwelling of Egir. Then the gods capture Loki and imprison him underground, having bound Him with His own children's bowels, the serpent dripping poisonous saliva from above on His face. His wife Sigyn collects the poison with a bowl, but when she splashes it out, the poison spatters on the face of the Flame-haired.

It will continue this way, until the Ragnarök begins.

VIII FREYA

I

Freya (from Fria – Love and Freedom, and Frue – Mistress) comes from the Vanir's kin, she is the daughter of Njordr – the Sea god, the sister of Freyr – the beautiful God of fertility.

Freya is the Goddess of Love, of the Heart's Flame, the first after Frigg. Her essence is beauty, desire and passion.

Her realm is Folkvang, the Field of the Host that houses all the lovers after their death.

Her cart is harnessed with two cats – Kalin and Brund – Coldness and Heat, besides She rides the golden wild boar of Freyr.

She has two daughters – Hnoss and Gersemi – the Adornment and the Treasure. Their father Odur is the manifestation of Oðinn in human appearance. Odur leaves Freya and She starts on a journey in Search of her Beloved, getting plenty of names in the world of people. Wandering through the worlds, in sorrow and grief She sheds her rose golden tears, so her grief is ennobling. As Odur was a human and had disappeared without a trace, Freya is considered to be a widow in full rights.

Freya's sister – the giantess Hyndla (meaning the Bitch), shows us the Jötnar's blood present in the goddess of Love.

II

Freya is also the supreme priestess of the Valkyries, the Goddess of Magic and War.

She is the patroness of the female magic of the Vanir– seidr.

She dances Naked in the Night with the thunder to the drums and the songs of the maidens.

One doesn't search the righteousness of women, because everything one will find is the Madness of Love.

There is the magic of the Vanir, practiced by women –fortunetelling, prophecy, and elemental magic. The magic of the Æsir is the Initiation, the runic mysteries of Creation and Destruction.

Freya teaches her husband Óðinn-Odur the magic of the Vanir, and He himself practices it, doing seidr, and later Loki reproaches Him for it. But Óðinn is indifferent; there are no ways of getting knowledge and Initiation unfamiliar to Him, as well as to Loki.

Freya as Óðinn's wife is one of the faces of his wife Frigg, the dark-haired Mistress of Æsir Kin; as the patroness of the dead and the kinswoman of the Jötnar, She is one of the faces of Hel.

The trinity Frigg-Freya-Hel is sorted with the axis of the Worlds Asgard-Midgard-Helheim and is the image of the One Death.

If we follow this reasoning, expressed best through the language of the Integral Tradition, where the Archetype of the Devil is identical to the Slavonic Veles, the Norse Óðinn and the Hindu Shiva, we expose the relations between the Goddess of Death and the God of Wisdom.

Wherever there is no Beast, no Devil's passion and no Death's breath – there is not Love at all, but a simulation of the relations. At the sight of a Woman the heart should quiver not with the excitement of love (it should be better called the possession), but with the fear of Death (a fear that affect the false ego only). When one has to become the Devil to enter Her, and one cannot possess Her in any way –the only thing that is possible is co-existence.

Even in everyday life, on the ordinary level, when everything seems “normal, the way everybody lives”, on the level of Spirit the dharmic struggle of the Devil and Death is deployed, serious and at the same time phratric. And behind it, in the very depth of the Heart there are neither masks, nor names, there is only the beat of the one Abyss behind Her Heart and His Heart.

As the Goddess of Fertility and Harvest, including the Bloody one, Her symbol is the sickle cutting off ignorance and false notions.

A severed Head is your best Gift to Her.

IX

GANGRÁÐRSMÁL

I

The whole world is a mound in which mankind is buried.

Loki's people are not aware that they are dead, do not see the funeral walls of their world and do not wish any better destiny outside their grave.

Oðinn's people, who realized their confinement and abandoned it, rush to interact with the ambient Nature and gods. They become heroes, leaders and rulers of this world.

The mound is being erected in the likeness of this world, and the Universe is the same mound for those who have merged with it.

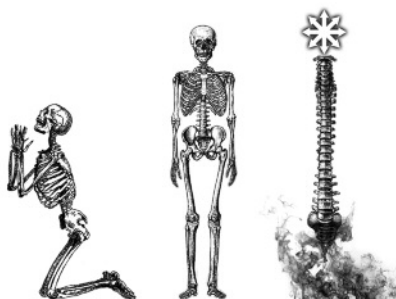
Hoenir's people are aware of their confinement in God and take the Way of Overcoming, the Exit of this even much bigger mound.

In compliance with it there are three initiations, and nobody can initiate a man into them except He Himself.

The first initiation – is the sacrifice of the animality (Ego).

This is the stage where the wolves Geri and Freki tear to pieces and greedily devour the thing you considered to be your very self.

Overcoming animality in his self the human becomes the man.



The second initiation – is the sacrifice of “human, all too human”.

When Oðinn Himself drinks the blood from the bowl of your skull, having overwhelmed with the Spear of Consciousness the thing you considered to be your very self before.

Overcoming the human in himself, the man becomes God.

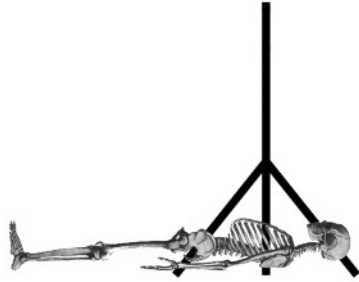
The third initiation – is the sacrifice of God (The Highest Ego).

When the human-God destroys the mound-Universe Oðinn sacrifices Himself to Himself, chaining Himself with the Spear of Consciousness to the World Tree, interflowing with the Shining Gap.

Oðinn is manifested in everything; He is the Creator of the Worlds, their Guardian and Destroyer.

He – Oðinn who, pierced Himself to the Ash Yggdrasil (Ygg – Horse, drasil – horseman, The Horseman of Ygg – Oðinn Himself).

He pierces Himself to Himself, sacrificing Himself and sliding down to the Gap, revealing the main Secret from the inside.



And all this is developing in His Own Self, all of the Worlds are only the pattern of His Consciousness.

Man can be the slave of his animality (Ego), as many other people are.

Man can be the slave of his humanity, as some other people are.

Man can be the slave of God (Supreme Ego), as only few people are.

Man can be Himself outside the slavery (Ego) and the slave-owning (the Highest Ego), and can manifest himself as the Shining Abyss – GinnungaGap.

Are there many people like this?

II

The crown of the Ash consists of the three Highest or Light Worlds: Asgard, Vanaheim, Alfheim.

The trunk of the Ash consists of the three Middle Worlds: Midgard, Jotunheim, Svartalfheim.

The roots of the Ash consist of the three Lower or Dark Worlds: Muspelheim, Nifleheim and Helheim.

The Lowermost of the Ash is the Abyss of Ginnungagap.

The Crown grows from the Trunk, the Trunk springs from the Roots; the Roots originate in the Abyss.

Gap: A Left-Hand Path approach to Odinism

For all this Cosmos is only a special case of Chaos, Growing from It, but rejecting It in its false Self, so Man, like the Tree, has his roots deep in the Gap. Does he remember about it?

The Worlds of the crown in his Consciousness embody the Light, the Kind, the Pleasant, all that is morally and socially acceptable; the Light Forces of Nature, the Gods-givers of gifts and goods.

The trunk of the Ash is a field for the man who makes a Choice. The man in this field is not a Man yet – he is completely submitted to different unpleasant desires, as the Jötnar are, preventing him from creating his own life At All Events. He is subject to greediness, profit and other whims of his Ego, as the dark elves – greedy for material goods of the zwerqs (dwarfs). The Jötnar, as the lowest of manifestations of Nature, are elemental, and each of them can correlate with Water, Earth, Air or Fire.

Midgard – the World of the humans – is that very “human, all too human” world, which ties people to their instincts.

The Roots of the Tree appear in Oðinn’s People’s Consciousness as something Evil, Dark, Wicked, and should be rooted out.

In Loki’s People’s Consciousness the Roots conceal the terror which urges them to escape from Their Selves, or it is a complicated instrument for achieving mundane aims and well-being.

Hoenir’s people see the Way in the Roots leading out of the scopes of the Tree, the Way to the Shining Abyss of Primordality.

The Roots are the Black Fire of Surtr chopping down Yggdrasil with his Sword. This is the Scalding Cold of the Full Emptiness.

This is the Way through the Space of Death and its Mistress – Hel.

III

Man considering his brutal needs as the measure of all things in this world is like the blind Gnostic Demiurge¹ of this world. He paints a picture of the world according to his desires and caprices, justifying them and indulging in them. Is

¹ A comparison with the Gnostic tradition is possible only at the level of the Integral Tradition, not at the level of myths.

it he who paints this picture, or do his desires make use of the man for the creation of the world? Does he beg Light or Dark Gods for gifts or absolutely denies them? – by his nature he is nothing more but a slave of his instincts.

Fastening his look on the Crown of the Tree, on the Light Worlds and Gods (Oðinn's Hypostasis), Man overcomes the Animality in his self, his scanty Ego. In his Heroic aspiration he does God's will, his moral Duty of the Warrior, deservng the Glory in the world and propitious rebirth in the Cosmos. Treading Higher he interflows with the Cosmos, the Absolute of this World, considering It to be Good and Light, honoring the Nature as a pervasive but Self Sufficient phenomenon. Henceforth Man is a manifestation of God, Equal to God, God Himself and this world – a manifestation of His ownership. Now, no more does he resemble the Demiurge in his mean desires, having forgotten about the Highest Principle; now he himself is the Demiurge, the Highest Principle of the Cosmos. Creating it at his own discretion, which though differs from brutal desires of Animality, but in its Essence is the same Unconsciousness of His Roots and His Own Self; they play the same Game but with different playthings.

Many people, treading in the Crown of the tree, wish to be only in It, voluntarily forgetting or abusing their Roots and the Choice to live This Way. One can tread towards the Crown honoring not only the Light but the Dark Gods as well.

Svarte Aske is the Path between the thick interlacement of the Roots of This World leading Out of Its borders. It is available to anyone, but Only a Few will be able to traverse this Path, not having taken it either for the Inversion of the Top or the instrument for indulging in the Animality. Treading through the Roots, turning his Sight to the things which seemed Wicked, Evil, Abominable and Frantic. The stranger destroys his stereotypes and false notions imposed on him by the Demiurge, he sees that it is equally filled with the Divine and a deeper, different, impersonal but multi-faceted Abyss.

Being Cleansed from the illusions of this world through the Black Fire of Destruction plunging into the Complete Emptiness of the Cold and Dying while being Alive, the man is no more a man looking at the world, but Chaos Itself staring through His Eyes contemplating Its Own Self.

IV

Man consists of ten parts:

Fulgja – the guardian spirit accompanying man, often feminine, but having a human image as well as an animal one.

Hamingja – human fortune.

The Form – hamr – Hamr.

The Mind – hugr – Hugn.

The Memory – minni – MiNi.

The Inspiration – oðr – Odr.

The Soul – sál – Sael.

The Spirit – önd – Ond.

The Body – likr – Lik.

The Shadow – skyggi – Skyggi.

The ten parts are the five pairs in the following submission, from the lowest to the highest:

1) **Lik**: the Body and the Shadow.

Every material object in the Cosmos possesses the Body and the Shadow.

2) **Vord** (Vörðr – the Warden): Fulgja and Hamingja.

Vord is inherent to every living creature, including the gods.

3) **Hamr**: the Form and the Memory.

The low astral body, inherent to animals and people.

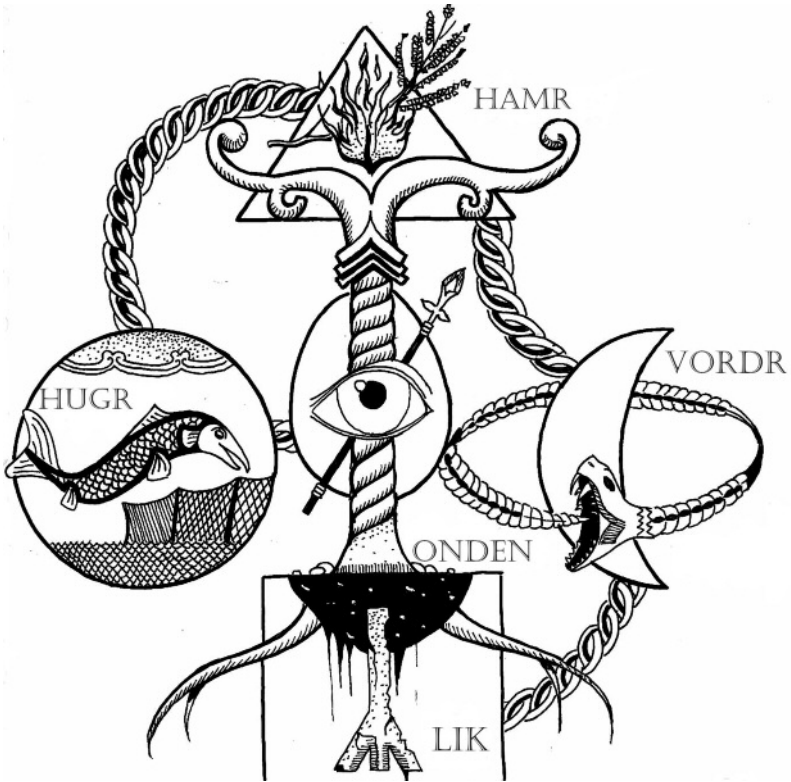
4) **Hugn**: the Mind and the Soul.

The mental body.

5) **Ond**: the Spirit and the Inspiration.

Lik is possessed by every material subject, either animate or inanimate, in every world. Vord – the Warden - is possessed by every living thing; the spirits of Vord are companions, prompters and wardens of the lifeline of animals, man and gods, dwelling in the scopes of the Tree. Hamr is the simple mental abilities, possessed by both animals and people. Hugn is the highest mental abilities, the Mind and the Soul of man. Spirit and Inspiration are the core of Man.

All people are made this way, but a few of them reach a complete realization of their Selves.



The structure of Man, by Danil Svartov

Loki's people can reach the level of Hugr, but this realization will be subordinated to the interests of his animality, and Hamr better corresponds to it.

Oðinn's people develop actively Hugr and Ond, get up in the forward front of the Cosmos, the height of the realization of their potential is the consciousness of their identity to God, Oðinn, the Universal Consciousness. No matter where or what in the Universe Oðinn's man looks at, he will see his manifestation everywhere.

Gap: A Left-Hand Path approach to Odinism

Hoenir's people are able to achieve the full realization of Ond – the consciousness of their identity to the Gap, Ginnungagap, Eternal Darkness in which there is the Light of the Universe. The full realization of Ond lies in overcoming all parts comprising Man and overcoming the realization of Ond. No matter where or what Hoenir's man looks at, he sees his Self – the Chaos of Primordality.

V. Concerning the numbers

Oðinn manifests himself in threes. These are Lóthurr-Oðinn-Hoenir, Oðinn-Vili-Ve (the Fury-the Will-the Sacral place), Oðinn-Thor-Loki and Oðinn-Loki-Freya. Three is the first sacral number, the triplicity of Oðinn. There are three Light Worlds: Asgard – Vanaheim – Alfheim, three Dark Worlds: Muspelheim – Nifleheim – Jotunheim and the three Worlds of the axis: Asgard – Midgard – Helheim.

Three branches of the rune of the Life – Algiz, and three branches of the rune of the Death – Warha; three bayonets of Vil.

Three parts of Yggdrasil: the Roots, the Trunk, the Crown.

Six is the second sacral number. Six is a double three. Six is the full number of the Universe and of Dual perception. Six is the rune Hagal of the Younger Futhark in the symbol of the Universe – the Hexahedron. It is the Tree in the ring Draupnir.



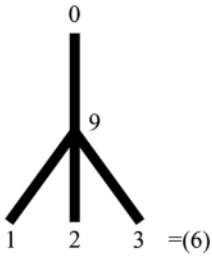
There are six Worlds in this system: Midgard, Asgard, Vanaheim, Alfheim, Svartalfheim, Hel.

Three other Worlds express the Dark, the hostile – that is what the Hero and the Ruler should resist, the Wise Saint should tame, and the worldly should avoid.

Six is the number of Thor, the warden of the Universe.

Six is the number of realization of Hugn and Ond for Oðinn's people.

Nine is the third sacral number. Nine is three times three. Three parts of the Tree are the Nine Worlds; these are the six Worlds together with the three Darkest: Jotunheim, Nifleheim, Muspelheim. These three Worlds are the closest to the Gap; they are inhabited by the giants who are able to take up any form, to destroy anything, including the universe – Yggdrasil; even Man and God.



Nine is the number of full realization of Ond by the Hoenir's man. Therefore nine transforms into zero, the full realization beyond the bounds of the dual perception. This realization is illustrated by the upturned rune Algiz => Warha, where the beginning of realization is rooted in the Universe and ends in the Gap. For Lothur's man it justly means Death.

X

RAGNARÖK

On a hill there sat,
and smote on his harp,
Eggther the joyous,
the giants' warder;
Above him the cock
in the bird-wood crowed,
Fair and red
did Fjalar stand.

Then to the gods
crowed Gollinkambi,
He wakes the heroes
in Othin's hall;
And beneath the earth
does another crow,
The rust-red bird
at the bars of Hel.

44. Now Garm howls loud
before Gnipahellir,
The fetters will burst,
and the wolf run free;
Much do I know,
and more can see
Of the fate of the gods,
the mighty in fight.

Brothers shall fight
and fell each other,

And sisters' sons
shall kinship stain;
Hard is it on earth,
with mighty whoredom;
Axe-time, sword-time,
shields are sundered,
Wind-time, wolf-time,
ere the world falls;
Nor ever shall men
each other spare.

Fast move the sons
of Mim, and fate
Is heard in the note
of the Gjallarhorn;
Loud blows Heimdall,
the horn is aloft,
In fear quake all
who on Hel-roads are.

Yggdrasil shakes,
and shiver on high
The ancient limbs,
and the giant is loose;
To the head of Mim
does Othin give heed,
But the kinsman of Surt
shall slay him soon.

How fare the gods?
how fare the elves?
All Jotunheim groans,
the gods are at council;
Loud roar the dwarfs
by the doors of stone,

The masters of the rocks:
would you know yet more?

Now Garm howls loud
before Gnipahellir,
The fetters will burst,
and the wolf run free
Much do I know,
and more can see
Of the fate of the gods,
the mighty in fight.

50. From the east comes Hrym
with shield held high;
In giant-wrath
does the serpent writhe;
O'er the waves he twists,
and the tawny eagle
Gnaws corpses screaming;
Naglfar is loose.

O'er the sea from the north
there sails a ship
With the people of Hel,
at the helm stands Loki;
After the wolf
do wild men follow,
And with them the brother
of Byleist goes.

52. Surt fares from the south
with the scourge of branches,
The sun of the battle-gods
shone from his sword;
The crags are sundered,

the giant-women sink,
The dead throng Hel-way,
and heaven is cloven.

Now comes to Hlin
yet another hurt,
When Othin fares
to fight with the wolf,
And Beli's fair slayer
seeks out Surt,
For there must fall
the joy of Frigg.

Then comes Sigfather's
mighty son,
Vithar, to fight
with the foaming wolf;
In the giant's son
does he thrust his sword
Full to the heart:
his father is avenged.

Hither there comes
the son of Hlothyn,
The bright snake gapes
to heaven above;
Against the serpent
goes Othin's son.

In anger smites
the warder of earth,--
Forth from their homes
must all men flee;-
Nine paces fares
the son of Fjorgyn,

And, slain by the serpent,
fearless he sinks.

The sun turns black,
earth sinks in the sea,
The hot stars down
from heaven are whirled;
Fierce grows the steam
and the life-feeding flame,
Till fire leaps high
about heaven itself.

Now Garm howls loud
before Gnipahellir,
The fetters will burst,
and the wolf run free;
Much do I know,
and more can see
Of the fate of the gods,
the mighty in fight.

Now do I see
the earth anew
Rise all green
from the waves again;
The cataracts fall,
and the eagle flies,
And fish he catches
beneath the cliffs.

The gods in Ithavoll
meet together,
Of the terrible girdler
of earth they talk,
And the mighty past

they call to mind,
And the ancient runes
of the Ruler of Gods.

In wondrous beauty
once again
Shall the golden tables
stand mid the grass,
Which the gods had owned
in the days of old,

Then fields unsowed
bear ripened fruit,
All ills grow better,
and Baldr comes back;
Baldr and Hoth dwell
in Hropt's battle-hall,
And the mighty gods:
would you know yet more?

Then Hönir wins
the prophetic wand,
And the sons of the brothers
of Tveggi abide
In Vindheim now:
would you know yet more?

More fair than the sun,
a hall I see,
Roofed with gold,
on Gimle it stands;
There shall the righteous
rulers dwell,
And happiness ever
there shall they have.

There comes on high,
all power to hold,
A mighty lord,
all lands he rules.
()

From below the dragon
dark comes forth,
Nithogg flying
from Nithafjoll;
The bodies of men on
his wings he bears,
The serpent bright:
but now must I sink.

The prophecy about the End of all gods occupies the last third of the *Völuspá*, on its completion it becomes evident that it carries in itself the hypercosmic myth of the eternal Recurrence and Renovation of this world – Baldr (as the Spring) returns from Hel, the people come out of the forest, the serpent Nidhogg has not disappeared anywhere either. But if we take a closer look at this picture, there is something in it that is escaping the senses of an unskilled person. But let us start *ab initio*, from the beginning of the End.

The Twilight of the gods is presaged by the terrible three-year winter – *Fimbul-winter*, starting after Baldr's death. It points to the fact that the one who takes the Path of Initiation experiences a spiritual crisis before doing it, in his consciousness the thought awakens that the whole world and he himself are only substitutions and illusions, instead of the things they really are.

The beginning of the End is proclaimed by the crows of three roosters: the White Gullinkambi awakens *einherjars*, the Crimson Fjalar notifies Midgard, and in Helheim the crow is the soot-red Rooster.

Then through plenty of verses as a refrain the warning about the most fearful thing is repeated: the Greedy Wolf, the slayer of Gangrad, will break free.

Then comes the description of the society of the end time: brothers fight their brothers; strife and wars are everywhere.

The last verse points to the Initiatic Act in the Consciousness of Man: “Nor ever shall men each other spare”. It is about overcoming the human, when a potential man becomes an Actual Man rather than a beast.

Heimdallr – the warden of the Cosmos, proclaims the End and this time Oðinn’s Man – the Hero – descends through the roots of the Ash and talks to Mimir’s Head – the Wisdom of the Dead Vanir – so happens the turn from the Right-Hand Path to the Left-Hand Path, the Sun turns to its sunset. The ash begins to shiver and buzz for Surtr (the Lord of Muspelheim, the Giant of the Black Fire) is breaking free.

From every part of the world the troops of the Giants are rushing to Idavoll in the middle of Asgard: From Muspelheim comes Surtr, from Nifleheim comes Loki and the hrímþurs, from Helheim sails the ship Naglfar, made from the nails of the Dead.

The serpent Jormungand loosens its tail and comes out of the waters – it is the period of the Gap of the Year¹. Fenrir has already broken free and devours the Sun – everything is in Darkness.

So takes place the third Initiatic Act:

Surtr cuts down the Ash and kills Freyr, Fenrir swallows Oðinn-Allfather and perishes from His son’s (Vidar) sword, Thor kills Jormungand, Who poisons Him with his Venom, and in nine steps (the number of Worlds) Thor falls dead. Heimdal fights Loki, Garmr fights Tyr.

The Golden Sun darkens leaving only the Black Sun, the Stars become dim and the Earth vanishes. There is no more division into Light and Dark – every dual perception perishes when Ond is completely realized.

Here we find three initiations: the Overcoming of the animal; the Overcoming of the Human; the Overcoming of the God-Hero.

The tree has been cut down, only the Gap is left.

¹ Not the Gap as the Abyss Ginnungagap, but as a space.

Gap: A Left-Hand Path approach to Odinism

The last verses telling us about the Returning have some delicate characteristics:

«...
All ills grow better,
and Baldr comes back;
Baldr and Hoth dwell
in Hropt's battle-hall,
...»

Baldr as a personification of the Light and Hoth as a personification of Dark, will live in reconciliation – absence only in the hall of the Wise (Hropt) Consciousness.

From the trinity of Oðinn-Loki-Hoenir only Hoenir stayed alive, only his people are good enough for the Third Initiation.

The dragon Nidhogg, who dwells in the Roots of the Tree since the creation of the Cosmos, now spreads his wings and flies with the bodies of the Dead, and during Ragnarök he climbs the whole Tree from the Roots to the Crown. After it the Tree collapses and He flies away, taking with him the corpses of our ideas about our Selves.

Written on the days of Yule,
2012 E.V.

II

SAYINGS OF THE UEGTAMR

SAYINGS OF THE VEGTAMR

The practices and rituals of the Dark Side of the Ash urge to destroy those ideas which are too light, formed on the Light Side. They urge to destroy the stiff ideas about “Good” and “Evil” which have enslaved not only the representatives of the religions with the moral conceptions about absolute “Good” and absolute “Evil”, but many of pagans as well, who prefer praying instead of praising, venerating the Death instead of accepting It as a natural condition.

There is no necessity of reproducing or putting this or that difficult ritual or discipline into practice, it is possible to practice each of them in your Consciousness, and every deed can be the practice, but on the definite stages the performance of real rituals can be useful.

Only the usage of natural substances, expanding consciousness and perception, is permitted according to the principle: “The Poison doesn’t take control over you, but you control the Poison”. The usage of such substances can be helpful at a definite stage of the Path to penetrate through the rods of the cage of one’s perception which is already formed. Later that necessity disappears.

But not all of the existing practices are presented below, because some of them can be perceived inadequately by those who are not ready for it yet and that come to them accidentally; they can deter them either from the specific practices or the whole essence of action and apprenticeship.

The words Bæn (Old Norse) and Bønn (Norwegian) mean “the prayer”; in the rituals and practices of Svarte Aske the word þula (“Thula”, Old Norse), which literally means “addressing You” (singular), is used. Because on the Dark Side you don’t worship Óðinn and all of his Images, you are equal to Him. The act of sacrifice is called blot (Old Norse).



I

CONCERNING THE GLORIFICATION OF THE GODS

I.I

Every Sunrise greet
The Gods on the altar in your house!
Every Sunset glorify
The Gods on the altar in your house!
Every Sunquarter glorify
On the altar His way and the Higher Gods!
Making every act as glorifying
The Gods in your Heart!

I.II

Entering the forest greet
Spirits and patrons of this place!
Greet live trees and don't carry iron to them,
Sacrifice without blood to the owner of such places!
Entering the water greet
Spirits and the inhabitants of this place,
Learn from the stream to be Themselves in Inconstancy!
Burning the Fire glorify
His fever and Gods, and the gift that Fire lifts to Them!
Wherever you go, glorify
The Wayfare God, One-Eyed in a Blue Cloak!

I.III

In the circle of true friends glorify
The Gods that govern your Path in the rays of Their Glory!
Even in difficult times and misery among, glorify

The Gods that govern your Path, and They will not leave Their Faithful!
Among the external sewage when you are full of Poisons, glorify
The Gods of Death and Wisdom, and they will not leave Their Faithful!
Because show me a place where there is no One
Whom we glorify as the All-Father?

I.IV

Explanation:

I.I. Here we describe the minimum daily rituals. Greeting and glorifying the Gods on a home altar in the morning and at sunset. Bigger glorification demands sacrifice for the Gods in the sacred days of the year: the Winter and Summer Solstice, and the Vernal and Autumnal Equinoxes. We dedicate our actions and achievements to the glory of the Gods, or to a particular Deity.

I.II. This part describes the practice of greeting, glorifying and communing with Nature as the body and the temple of the Deities and spirits. Sacrifice without blood (bread, vegetables, fruits and drinks) is left to the ruler of the forest or the place. Communication with Nature implies observation of Her Life so that even the usual everyday forest reveals itself completely.

The glorifying of Fire is done as a power that connects Earth with Heaven and raises the sacrificial gift from the people to the Gods. The Fire of the altar in the sanctuary, the altar Fire at home, and the Fire Spirit in the heart – they all are One Fire.

Glorifying anywhere and any way in which the wanderer goes, the God patron of travelers: Oðinn, One-Eyed in a Blue Cloak.

I.III. This part describes glorifying the Gods in a circle of associates, mainly in the days of waning light. Ruling your Path in the glow of their famed Gods – its the Gods of human nature: the agricultural and artisan, the military and the royal, priestly and philosophical (the three kinds of human natures).

Even in those situations and locations that are as far from the impression of the Divine – glorify the Gods, because They are everywhere. If They are not availa-

ble to the outside eyes, the Fire of the altar in the Heart is always viewable to the Spirit.

The phrase “under the external sewage” implies all those formally censured situations, events and places from an urban environment. Under the internal poisons refers to the various toxic substances which intoxicate the mind and body that should be subordinate to the Will, and the Strength to turn them to your advantage.

1 - Concerning the glorification of the Gods

II

THE SACRIFICE TO THE BIRD

The bird: its ability to leave the earth and to fly up to the sun is associated with its spiritual upward striving, purity and beauty. Óðinn's messengers, the ravens Huginn and Muninn, are called Thought and Memory as they fly across the firmament, which is Ymir's skull.

Rats and mice are creatures of the earth, symbols of matter and material ignorance. Spiritual aspirations are above the shackles of matter, which should be oppressed and sacrificed to the Spirit.

The ritual

The ritual should take place in a dark spot, so that we can be facing Death: the lowland, the left bank of a river, a coniferous grove.

We will require:

- A piece of cloth to be laid
- A chalice
- Nine different sorts of wood, which symbolize the nine worlds
- Water (or white wine, juice) for marking a circle, leaking through the ground
- A ritual knife and an axe
- A bird: either its outline or its shape
- The sacrifice: either a rat or a mouse

Having found a place to arrange things in a suitable way, we bare our feet to feel the Earth, and bare the body to feel the Wind.

We make a fireplace in the shape of a wedge. We then put twine and the sacrificial animal to the left, the knife to the right, and then fix the figure of the bird between ourselves and the fire.

We take a chalice of wine and follow the sun's trajectory around the place, pouring the wine upon the circle.

We take an axe and following the sun we strike with it to the left, then to the right and after that stroke over our head, then finally we strike with it into the circle; we take it out and repeat until the circle is completely closed, an axe closing the circle should be left stuck into the place of the last strike.

We face the sun and throw our right hand up in greeting and bow from the waist.

We start a fire and give a bow from the waist to the Spirit of Fire which burns down all material needs. We can now read out glorifications and prayers connected to the symbolism of the bird.

We take the sacrificial animal into our left hand, put it on the ground (a stone, a log), take the knife into our right hand and sever the animal's head.

We sprinkle the outline of the bird with the blood from the body, throw the body into the fire, and throw the head into the fire.

We stand up and stretch our hands up. This is the moment of the highest possible splash of the energy.

We take the wine that is left, and sprinkle the outline of the bird with some of it, and pour some of it into the fire, burning down the body of the sacrificial animal, and we drink the rest to glorify the Spirit.

We bow from the waist, pull the axe out of the ground and chop the circle up.

Glory to Oðinn!

III

THE SACRIFICE OF THE BIRD

Everything has come out of the Abyss and will return to the Abyss. Spiritual striving upwards is a virtuous deed which affirms Life. Spiritual striving towards the Abyss is a mad action of the ignorant. Spiritual striving towards the Abyss is self-cognition and cognition of oneself *without self*.

The first step of the Svarte Aske is the contact the Shadow. Give away without remorse to the Shadow in which Chaos itself is everything you achieved on the Light Side, the Abyss itself will swallow the thing you have rejected and will dissolve it, *as if it had never existed*. The contact with the Shadow is an incessant self-overcoming and self-acceptance. You can't *be* or *become* somebody. You just *exist* on your way to *non-existence*.

The Ritual

A bird symbolizes spiritual upwards striving; everything done by you for the sake of strengthening Life give to the Bird as it is a symbol.

The ritual should take place in a dark spot, so that we can be facing Death: the lowland, the left bank of a river, a coniferous grove. The chosen time should be during sunset or at night. It should be performed either in the winter at the darkest nights after the winter solstice or in summer after the June solstice.

We will require:

- A sacrifice
- A chalice
- A sickle
- A knife
- Red wine or berry juice

III – The Sacrifice of the Bird

We start by making a fire of different woods, adding dead branches.

We set a stone or a log to be an altar nearby the fire. In front of it we dig a grave for the sacrifice, which should be at least one cubit meter deep.

We set the bird to the right and the knife to the left.

We then draw a circle with the sickle around the ritual area. We mark the circle with some wine around the ritual area, and pour the remainder into the chalice.

We start the fire and stand in front of the altar. We then pretend to slit our throat with the sickle in our left hand, passing it over our throat and leaving it afterwards in the grave. We are no longer part of the world of the living.

We look at the fire, but we see that it is not a flame of life, it is the fire of Muspelheim, the first in the Gap, the fiery sword that will chop down Yggdrasil.

We take the sacrifice into our hands and look into its eyes, giving it everything we've done in the sake of Life. We then put it on the altar and cut its head.

We send away to the Shadow everything we've done in the sake of Life.

We take the chalice into our hands and drink the red wine to the glory of the Dark Gods. The wine is the blood of our sacrifice and we as dead beings accept the sacrifice of Life, since we are now a part of the Shadow.

We throw the head and the body of the bird into the grave and cover them up with soil.

We sit down near the altar sprinkled with blood and direct your eyes to the flame of Surtr. We look at our sacrifice – it does not exist now, contact with the Shadow.

We gather all the utensils without touching the fire, and leave the place without glancing backwards.

IV

THE VISION OF THE DESCENT

I closed my eyes and saw the Tree stretching high up, with its branches propping up the worlds. I looked down and saw two doors in the roots: the first one is covered with frost and the ground under it is deep-frozen – the way to Niflheim; the second one is red-hot and the ground under it is parched – this is the way to Muspelheim.

There is a crawlway under the thick root between them and there are no foot-steps near it. It is narrow and one can get there without crawling and leaving behind everything they carried before. I go down and get under the root. Chilly ground and no light, the passing in the narrow tunnel deep down under the World Tree. At certain point of the way the smell and the dampness of the earth disappear, the coolness and darkness disappear too, even my breath disappears – everything dissolves as a morning haze. The full nothingness of feelings during the continuation of movement.

The tunnel widens and it seems to be possible to breathe deeply. I scramble out into a small lodgement without any decoration or any trace of a human or a god, the walls are the soil and the vault is high up and it can't be seen. The room is lit with a pale light without a source. There is only light and silence. The room is divided into two parts and in the second one It begins – the Abyss of Gin-nungagap.

It is everything and nothing; It is the Darkness which is so deep and all-absorbing that it seems to be touched. The Light does not illumine in It and the Light itself vanishes in It. Silence and cold seem to emanate from It. I sit down on the very edge in front of It and look into It, into Its void. The walls of the illuminated room begin to blur and move away, they don't mean anything to me now. There is only me and It, somewhere deep under the roots of Yggdrasil, near the entrance to the Abyss, I froze waiting for the due time for taking a Step.

U THE SEVERANCE

I was sitting on the rock on which according to the legend people chased the beasts to death; I could hear the noise of the river Berd beneath me, it was mid-night. I was sitting on the rock, I was stripped to the waist and ungirded with my feet bare, I was smoking a pipe, exhaling sweetly-poignant smoke into the mist. I saw the Tree of the Worlds in front of me and I looked down to its roots.

I descended into the familiar crawlway between the roots and long was my descend as the roots—illusions obstructed my way. My descend was so long that the Ash-tree and all its worlds were left high above me and the crawlway vanished. I came into the small grotto, illuminated with faint self-illuminating light. On the opposite side if the grotto began *It...* It is the Abyss of Ginnungagap, the Chaos. Its darkness seemed to be solid. Its beating is in my Heart. I stood in front of It, but didn't immerse into It. I took the sickle, which lay nearby on the stone, into my hand. I cut my belly, cutting off the illusion of the animal power in me. I cut my throat and I severed my head, raising it over me, cutting off the illusion of my own mind. I got drenched with blood. And noisy was the River Berd below.

VI

THE NIGHT ON THE HORSE BONES

At the end of July (when the days begin to decline), at the midnight hour I came to the place – the pit full of horse bones. My feet stood bare on the scorched earth, my bare body felt the wind. Breathing in the smell of the remains and the air full of smog of the burning woods. Sitting on the edge of the pit, full of the bones of a sacred animal, under the symbol of Death (the rune Warha) on the tree behind my back, I called the names of Gods of Destruction, Death and Wisdom. Glorifying the Chaos, the Abyss and the Death I splashed wine, blood and seed, and the steps of Presence were heard around me. Repeating the names of the Dark Gods, I was looking at the pile of bones and they were dissolving in the opening Black Abyss. I was looking into it and my eyes reflected in the blade of the knife. They were black with Its Darkness. Time itself vanished, and We were looking into each other, looking into a Single Self.

VII ÞULA AÐ OÐINN

All þulas are a way of vocalizing the names of God in Icelandic language, using a special ancient rhythmical alliteration, iterating the sounds at the beginning of lines and words.

Heil Oðinn heitir
Aldaföðr
Aldagautr
Alföðr
Algingautr
Angan Friggjar
Arnhöfði
Ása niðr
Atriðr
Asagrim
AuðunBági ulfs

Baldrsfaðr
Báleygr
Biflindi
Bileygr
Blindi
Brúni
Böðgæðir
Bölverkr
Bragi
Bróðir Vilis
Burr Bors

Darraðr

Draugadróttinn

Ein sköpuðr galdra

Ennibrattr

Eylúðr

Faðmbyggvir Friggjar

Faðr galdrs

Farmagnuðr

Farmaguð

Farmr arma Gunnlaðar

Farmr galga

Fengr

Fimbultýr

Fimbulþulr

Fjallgeiguðr

Fjölnir

Fjölsviðr

Fjörgynn

Foldardróttinn

Forni

Fornölvir

Fráriðr

Frumverr Friggjar

Fundinn

Gagnráðr

Gangari

Gapþrosnir

Gautatýr

Gautr

Geiguðr

Geirlöðnir

Geirölnir

Geirs dróttin

Geirtýr
Geirvaldr
Ginnarr
Gizurr
Gestumblindi
Glapsviðr
Goði hrafnbólts
Goðjaðarr
Göllnir
Göndlir
Gramr Hliðskjálfar
Grímnir
Grímr
Gunnblindi

Haftaguð
Hagvirkr
Hangadróttinn
Hangaguð
Hangi
Haptabeiðir
Haptasnytrir
Haptsónir
Hárbarðr
Hárr
Heimþinguðr hanga
Helblindi
Hengikeptr
Herblindi
Herföðr
Hergautr
Herjan
Herteitr
Hertýr
Hildolfr



ŌMŌ

Oðinn the Yggr, by Danil Svartov

Hjaldrgegnir
Hjaldrgoð
Hjálmbéri
Hléfreyr
Hnikarr
Hnikuðr
Hoárr
Hötter
Hrafnaguð
Hrafnfreistuðr
Hrami
Hrani
Hrjóðr
Hroptr
Hveðrungr
Itreker
Jafnhárr
Jálg, Jálkr
Jarngrímr
Jólnir
Jolfr
Jölfuðr
Jörmunr

Kjalarr

Langbarðr
Löndungr

Niðr Bors
Njótr

Oðinn
Ófnir
Olgr

Ómi
Óski

Rauðgrani
Reiðartýr
Rögnir
Rúnatýr
Runi vagna

Saðr
Sanngetall
Síðhöttir
Sigðir
Sigföðr
Siggautr
Sigrhofundr
Sigmundr
Sigrúnnr
Sigtryggr
Sigtyr
Sigþró
Skilfingr
Skollvaldr
Sonr Bestlu
Spjalli Gauta
Sváfnir
Sveigðir
Sviðrir
Sviðurr
Svipall
Svölnir

Tveggi
Tvíblindi

Þekkr

Þrasarr

Þriði

Þriggi

Þrór

Þróttir

Þuðr

Þundr

Uðr

Váfuðr

Váfuðr Gungnis

Váði vitnis

Vakr

Valdr galga

Valdr vagnbrautar

Valföðr

Valgautr

Valkjosandi

Valtamr

Valtýr

Valþognir

Vegtamr

Veratýr

Viðfräger

Viðrir

Viðrímnr

Viðurr

Vingnir

Vinr Lopts

Vinr Lóðurs

Vinr Míms

Vinr stalla

Völsi

Völundr rómu

Yggr
Ýjungr



VIII

ÞULA AÐ LOKI

Heil Loki heitir
Bölvasmiðr
Bróður Býleists
Bróður Helblinda

Daðir ulfs
Djúphugaðr hirðitýr herfangs

Fárbauta mögr
Farmr arma galdrs haptis
Farmr arma Sigynjar
Föður Heljar
Föður Jörmundgands
Föður lögseims
Föður Miðgarðsormr
Föður Nara ok Ála
Föður Vánargands
Frændi ok föðurbróðir,
vársinni ok sessi
Óðins ok ása
Fróðugr týr

Gammleið
Geðreynir Gauts herþrumu
Girðipjófr Brísings
Goða dólgr

Hárkaði Sifjar
Heimsæki ok kistuskruð Geirröðar

Hroeri sagna
Hugreynandi Hoenis
Hund hrynsævar hræva ol-Gefnar

Inn bundni áss
Inn slægi áss

Leiðipír ol-Gefnar
Loptr
Lund læva

Mog Fárbauta

Of rúni Þórs
Oglisbarn

Ráðbani Baldrs
Rægjandi ok vélandi goðanna

Slægð
Sleipnis frænda
Sonr Fárbauta
Sonr Laufeyjar
Sonr Nálar

Þjóf Brisingamens
Þjóf hafrs
Þjóf Iðunnar epla
Þjóf jötna
Þrætudólgr Heimdallar ok Skaða

Ver Sigynjar
Vin hrafnásar
Vinr Hoenis

IX

SANCTUARY FOR SURTUR

The place for practices and rituals in honor of Surtur, as well as the “Død” practice, should be chosen according to the following signs and requisites:

- It should be a place removed from roads and hidden from people.
- The ritual area should be on scorched earth, in a burned forest, in a valley.
- It should have no boundaries (as for example, protective walls or circles).
- A black burned tree or beam should be placed (or found) in the sanctuary, symbolizing the Lord of Black Fire.
- For the practice of “Død” in the sanctuary we should dig a grave, of the appropriate size.
- Other ritual utensil (flags, idols, etc.) should be used under the rules of appropriated ritual or practice.

Using a special place might be useful in appropriated stages and for the appropriated people. Following the Path accordingly though will eventually allow us to see that all around us we find scorched earth, the dead space of the World Mound. So any place is a sanctuary for Surtur and therefore suitable for practice.

In case of desecration or of destruction of our sanctuary we should not lament it, because nothing is eternal and places which are consecrated for Death will disappear too. We should especially not execrate the befoulers, because their ignorance in itself is the worst form of execration.

Hail Surtur!

X

INVOCATION TO FREYA

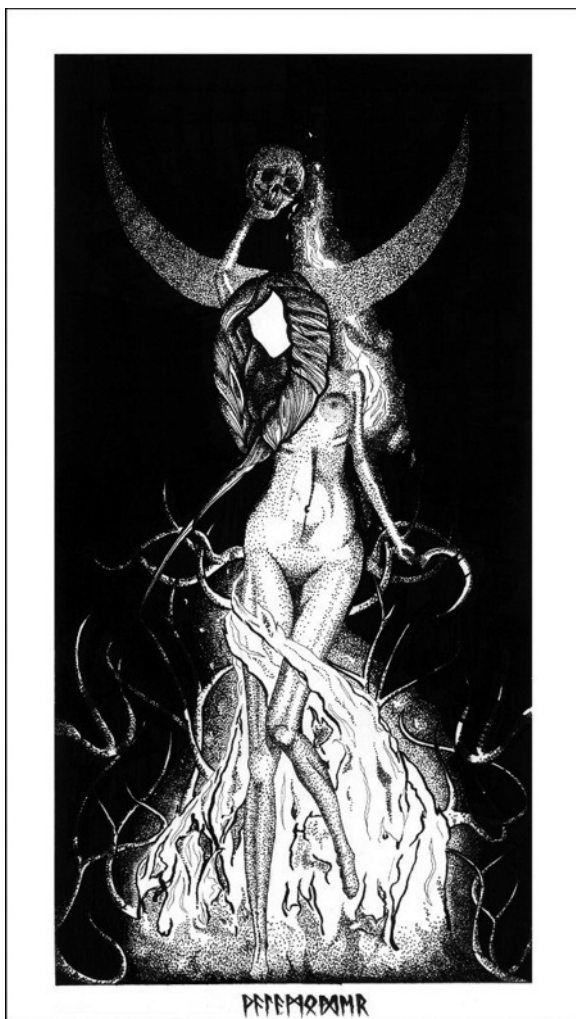
Beat the tambourine, you who follow the Sacred Path!
Behold Her!
In the darkness of the night, in the middle of a dense forest,
Under the crescent moon, from the bluish mist of Her cold ...

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
She takes a step towards a lame of your Fire.
Mother of the Fallen.

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
Hair as a raven's wing cascades off the shoulders,
Covering bare breasts,
Upon which the rich gift of four gnomes
Brisingamen.

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
The glare of fire playing on Her light skin,
Falcon feathers stole Her way,
Sharp downturn feet
Under which play the cats...

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
In the dance of fire whirls the Daughter of Vanir,
Inconsolable widow.
The Sickle in Her hand draws a pattern of Bloody Harvest.



Freya the Mother of the Fallen, by Danil Svartov

Gap: A Left-Hand Path approach to Odinism

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
Delirious!
Naked!
Passionate!
Loving!
Mistress of Death!

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
In the Fire of your Heart, where the light shines the Black Sun!
Her hair that Abyss waves swirling in the wind!
Her flesh that kindles the flesh.
Take Her Love, you who are searching for Yourself on the Sacred Path!
You brought Her the supreme gift of YOUR love!

Beat the tambourine, you who follow the Sacred Path!
Behold Her!
Dancer in a flame of Fire of yours!
With bloody sickle in HER left hand!
And with YOUR head in the right hand!
She dances with her beloved in his blood!

Beat the tambourine, you who follow the Sacred Path!
Behold your UNITY!
Beat the tambourine, you who follow the Sacred Path!
Now you come!

XI

PRAYING WITH BEADS

Beads consist of 27 items-stages, symbolizing the triple nature of Oðinn penetrating the whole Tree of Boundary – all the Nine Worlds: Asgard, Vanaheim, Alfheimr, Jotunheim, Midgard, Muspelheim, Niflheim, Svartalfheim and Helheim. There is a 28th one, too (the biggest and most special stage): the Spear of Gungnir, the symbol of its lord, One Indivisible – Oðinn. The prayer opens from Gungnir; one should hold it with the thumb, uttering the opening þula of this or that God or Jotun, or pronouncing wholehearted words.

A small (opening) circle of beads is formed by 9 circles. Ascending by the stages we reach the Spear; the Spear is not transgressed, and the beads are turned over.

A Full circle is formed by 27 circles on beads.

A Big circle is formed by 9 Full circles.

A Great circle is formed by 27 Full circles on beads.

A Small circle opens and closes the ritual and the practice.

Three Small circles with the opening, the main and the closing þula are considered the small practice of quieting the Mind (Stopping Mind Chatter and Inner Discourse).

A Full circle is considered the middle practice of quieting the Mind.

A Big circle is considered the deep immersion and renunciation of outward things and quieting the Mind.

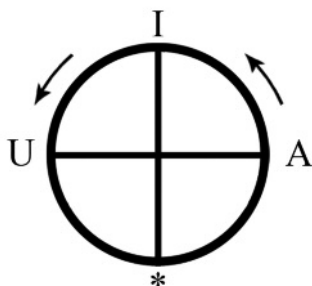
A Great circle is accomplished in case of special need or necessity.

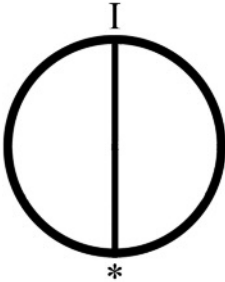
XII

THE SACRED SOUNDS OF THE YEAR

The Circle is the Wheel of the Year.

- Sound A is the sound of Beginning, it is pronounced with the most open mouth. It means Vernal Equinox, Youth.
- Sound I is the sound of the highest point, the culmination of the way of the Sun. It is the most high-pitched sound, it represents the Summer Solstice, Maturity.
- Sound U is the most low-pitched sound, it symbolizes the Autumn Equinox, Senility.
- * is the absence of any sound, the lowest point of the Winter Solstice, Death.
- I* is the World Axis, Irminsul. I is the Summer Solstice, * is the Winter Solstice.
- The semicircle *AI means the ascent of the Sun, the Return of Baldr, the beginning of the Year, Spring, Birth and Youth of a man. In this part the Initial Sound is born; and other sounds are put in order from the low-pitched to the high-pitched ones. This is the Path on the Light Side of the Ash, the Path of a Hero, a King or a Sage of the Earth.





- I is Summer, Maturity, *Passage*, the sound of the people of Oðinn, actively cultivating Hugi and Ond.
- The semicircle IU* means the descent of the Sun, Autumn and Winter, Senility and Wisdom of this life. In this part the sounds are put in order, from the highest-pitched I to the lowest-pitched U.
- The semicircle (the triangle) AIU makes the Wheel of the Year, Cosmos, the Light Side of the Ash; Birth – Maturity – Death and Birth over again.
- The semicircle U*A is the Abyss and Chaos. The presence of the Sun in the lowermost point, the

point of Death and Birth, of Winter Solstice, UI accords to it – it is Yule – Winter, Death, the lowermost point of the descent of the Sun, when silence falls on every World and during twelve days the veil between them is very thin.

- Low-pitched sounds, in particular the most low-pitched sound U, mean the descent and the entrance of the Gap. The Sound A and high-pitched sounds are the exit to the Cosmos and realization in it.

- If one discards two transitional points A and U, then only a simple symbol of the Year and mankind will be left. The dualism and synthesis of 0 and 1 (of the Whole and the Gap) is reflected in it, besides the first triplicity can be seen in it as well: two halves of the year, Spring and Autumn and the Axis between them, where I is Existence and * is Non-existence.

- The half *I sorts with a Hero, Oðinn-creator and Thor-protector of the Cosmos. A Hero perceives the world in its duality – there is Good (a Hero himself) and Evil – the Darkness which should be overcome. A Hero's imperative is the gap (1) of the Whole into two parts. A Hero is always either young or mature. The symbol of a Hero is the Spear. A Hero's Path is the Right-Hand Path, the realization of Hugi and Ond.

- The half I* sorts with Gothi («goði – priest, sorcerer», Old Norse), Oðinn-Vegtamr- Gangradr. Gothi conceives the World in the Whole, holistically («ὅλος – whole, integral», Ancient Greek). Gothi's Imperative is the Unity (0). Gothi is always elderly and wise. Gothi's symbol is a Swagger Stick. Gothi's Path is the Left-Hand Path, the realization of Ond.

- The Path of Svarte Aske appeals to Gothi's Path, but it insists upon the full realization of Ond, upon going out beyond that or another semicircle and the

Gap: A Left-Hand Path approach to Odinism

whole circle. Through U to *, the exit of the Cosmos through the lowermost point to the Gap. The follower of the way of the Dark Side of the Ash should use the sounds and syllables IU, U, UI, U* in his practices and rituals as the sounds most applicable to this side; he should focus on the words and sounds with falling and ceasing tones.

Reciting, singing and humming the names of the runes

The Rune is the Mystery. Oðinn receives the runes during Nine Days and Nights, which corresponds to each of the Nine Worlds he visits in his Consciousness Day and Night, understanding the Light and the Dark sides of each one. Runes are symbolic expressions of the mystery of the sacrifice of One's Own Self to One's Own Self.

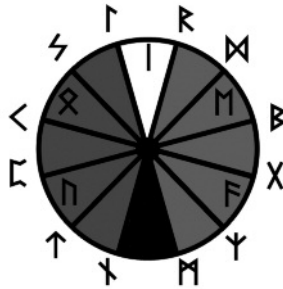
The Elder Futhark

F Æ Þ F R C X Þ H T I E J C Y S T B M M I O X

The Runes are used by shamans and gothis, sorcerers, warriors and laity for the wandering between Worlds, for defense and attracting good luck, and for the development of certain qualities. Besides, the runes were used as a writing system, as an alphabet, that allowed to develop them according to the ascension or descension of the sound, according to the Path of a Hero and a Gothi, the Right-Hand and the Left-Hand Paths, and also the Path of the Dark Side of the Ash.

In the elder alphabetic Futhark the number of sounds is transitional between the low-pitched and the high-pitched sounds and vice-versa, there are sounds transitioning between vowels and consonants. There are also special runes with a transitional and mixed phonetic connotation.

In its pure form the scheme of division of the runes, according to the Path of the Hero and the Path of the Gothi, looks this way.



Outer circle: *-V-Z-G-B-D-R-(I)-L-S-K-P-T-N-*

Inner circle: *-A-E-I-O-U-*

The Five vowels and * - represent the Cosmos and Chaos, AIU and */ where E and O are transitional forms, and twelve consonants frame the Year and the Circle of the Human Mind.

On the Path of the Hero and the Path of the Gothi the runic circle is divided in the following way:

The Path of the Hero

Mannaz (M) – Man
Algiz (Z) – Life, defense
Gebo (G) – Gift
Berkana (B) – Development
Dagaz (D) – Day, term
Raido (R) – Ride, journey
Ansuz (A) – Symbol of Spear, gifts of Æsir
Ehwaz (E) – motion, horse, fidelity
Isa (I) – Ice, immobility

The Path of the Gothi

Laguz (L) – Water, flow
Sowilo (S) – Sun, entity
Kano (K) – Fire, enlightenment
Perth (P) – Initiation, spirituality
Teiwaz (T) – Courage, victory
Nauthis (N) – Need, necessity
Isa (I) – Ice, immobility
Odal (O) – Motherland, Oðinn
Urus (U) – Horned cattle, rain

Gap: A Left-Hand Path approach to Odinism

As we have said before, The Path that takes us to the Dark Side of the Ash is guided by the Gothi's Path, but it leads farther, it leads Beyond...



XIII

THE MEANING OF THE RUNES

Ætt	Rune	Name	Sound	Meaning
ƿ	ᚠ	Fehu	F	Wealth & cattle
	ᚢ	Urur	U	Rain & Aurochs
	ᚦ	Thurisar	TH	Thurs (titan, giant)
	ᚨ	Ansur	A	Æsir
	ᚱ	Raidu	R	Journey (ride)
	ᚷ	Kauna	K	Wound
	ᚹ	Gebu	G	Gift
	ᚺ	Wunju	W	Gladness
N	ᚱ	Hagalar	H	Hail
	ᚳ	Naudir	N	Privation
	ᚴ	Isar	I	Ice
	ᚵ	Jara	J	Harvest
	ᚶ	Iwar	Ei	Yew tree
	ᚷ	Perthu	P	Apple & veiled
	ᚸ	Algir	Z	Protection & man
	ᚹ	Sowilu	S	Sun
↑	ᚰ	Tiwar	T	Tyr
	ᚱ	Berkana	B	Birch
	ᚳ	Ehwar	E	Horse
	ᚴ	Mannar	M	Man
	ᚵ	Lagur	L	Water
	ᚶ	Ingwar	Ng	Ing (god Ingwar)
	ᚷ	Dagar	D	Day
	ᚸ	Othala	O	Land & Fatherland

XIV

CORRESPONDENCE BETWEEN THE RUNES AND THE NINE WORLDS

Midgard – the space of men, the Microcosm, is in the middle and the rune Jera (Year) corresponds to it. The Cosmic Axis is formed by Asgard-Midgard-Helheim, where Asgard is the rune Gebo and the sound I – the gifts of gods, the gods being Existence; Helheim is *, the absence of sound, Death, on the one hand leading to a new life of the soul in the Cosmos, and on the other hand beyond the circle – into the Abyss. It is the rune Hagalaz – hail and decay.

The cross Alfheimr – Svartalfheimr and Vanaheimr – Jotunheimr shows the opposition of Light and Darkness peculiar to the Cosmos, to the Path of the Hero and the Right-Hand Path.

Alfheimr – Sowulo – Sun and light, the World of light, Elementals. It corresponds to the light human qualities on the level of Hugr.

Vanaheimr – Inguz – Completeness, Love, good constructive power, the World of superior spirit-gods of elements and manifestations of Nature. It corresponds to light qualities of Hugr and Ond, Oðinn's people.

Svartalfheimr – Eihwaz – a House made of yew – coffin, grave, the World of lower dark Elementals. It corresponds to those human qualities considered to be bad and harmful.

Jotunheimr – Nautiz – Need, restriction, mercilessness, the World of Jotuns/giants. It corresponds to the qualities considered to be evil and dangerous to people and society.

Two Worlds stand separately: Muspelheim and Niflheimr, the ones that appeared first in the Gap, causing the Universe to appear as a result of their interac-

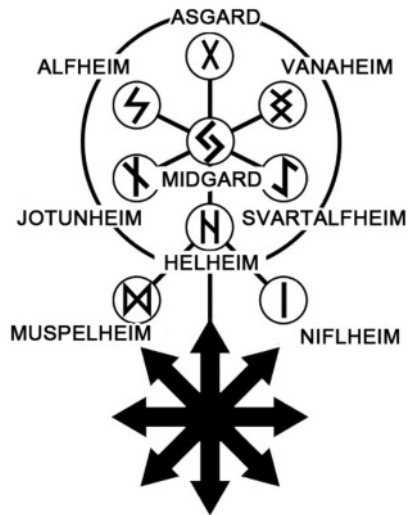
XIV – Correspondence between the Runes and the Nine Worlds

tion. They embody the Cosmic threat; Surtr will chop down the tree, the Cold will ruin mankind.

Muspelheim – Realm of Fire – Dagaz, Light of Flame.

Niflheimr – Realm of ice – Isa, Ice of Immobility.

The exit from the Cosmos Hagal lies through Hela's Realm of Death with the rune Warha. There lies Mother Darkness Between Muspelheim and Niflheimr – the Primordial Abyss, Father Chaos.



XU

MEMENTO MORI

The practice of Memento Mori doesn't require any specific rituals, ceremonies or prescribed actions. There are three aspects, however, revealing its essence:

I. Memento Mori is the reminder of the fact that everything in the world is temporal, especially wealth and amusement; man enters this world and leaves it with empty hands.

II. The work with symbols, images and manifestations of death, destruction, violence and suffering can help the practitioner grasp the manifestation of the divinity, even in the things that seem evil and dark to the profane or moralist. It is not difficult to notice Freya's manifestations in love and beauty, but who can behold Her on the field covered with corpses and in the empty eye sockets of a skull? The duality of perception should be discarded at a certain stage; the world-perception, previous to the transfer to a non-dual perception, should be put to death.

III. Death, as the space in which Transfer, Return and Renovation take place, enables people of Hoenir with the choice of *non-accomplishing* the Return and the possibility of the Exit of repeating cycle of rebirths. Death in this case means not cessation of the physical existence but deletion of one world perception after which follows the creation of *another* world perception with another point of view, which can be either a step below or a step above the previous dead one. The choice of not doing a Transfer means a conscious rejection of any world perception and leaves only the Observer. But the Observer himself exists only because of existence of the observed. When there is no observed world-perception, the clear consciousness is the only thing left. It perceives the world as it is – as its own self. The Cosmos as a manifestation of Chaos, Light as a particular case of Darkness, not separated by the false ego of a Hero, clutching Heaven. Being here and now.

XVI Tom

Tom is translated from Icelandic as Emptiness. The essence of this practice is revealed by the following practice:

End of the practice¹

¹. The goal of this practice is to break the modern rational mind and thinking by pushing the attention to the illogical emptiness of blank pages, the same way Zen masters do with their adepts.

XVII

CONCERNING THE DATES

According to the solar and phonetic circles shown on the chapter “The Sacred sounds of the Year”, the most favorable period of time for the practices is after the Summer Solstice, when the Sun is not yet born. All solar dates from the Celtic Cross (Vernal Equinox, Summer Solstice, Autumn Equinox and Winter Solstice) are significant dates for carrying out rituals.

Vernal (the 21st-22nd of March) and Autumn (the 21st – 22nd of September) Equinoxes signify the peaks of transferring from Spring to Summer, from **A** to **I** and from Summer to Autumn, from **I** to **U**. The point of Equinox is the time when the Day is equal to the Night, and Light is equal to Darkness. The boundaries between the worlds are thinner and permeable to the spirits and creatures from all worlds.

Summer Solstice (the 21st – 22nd of June) – Midsumar, the holiday of midsummer -, signifies the Transfer to the Path of Return; in this Lightest time – **Memento mori!**

Winter Solstice (the 21st – 22nd on December) – Yule/Joll/Joel – signifies the Transfer, the Renovation and the Return. But Yule is also the Silence, it is the point of Exit, the Gates between Death and Birth. Yule is preceded by twelve days of Yule time; they are counted in the reverse order from the day of Yule. During these twelve days Sun is at the lowermost point, it is more dead than the dead can be, the night is Absolutely dark. During these days the microcosmic mystery of macrocosmic Gyre takes place: for six days (half a year) the Sun is below, the candle is alight inside the Julleuchter; for six days the Sun is up, the candle is alight at the top of Julleuchter. Yule time, as the darkest time in the year and the time that signifies the Point of Transfer, is the most favorable for holding rituals and meaningful practices (for example; most of this book was written during Yule time).

Other suitable days are the memorial days, the dates of death; the days of the week dedicated to specific gods:

- 1) Sunnadagr – Sunday – Sun’s Day
- 2) Manadagr – Monday – Moon’s Day
- 3) Tysdagr – Tuesday – Tyr’s Day
- 4) Oðinsdagr – Wednesday – Oðinn’s Day
- 5) Thorsdagr – Thursday – Thor’s Day
- 6) Freysdagr – Friday – Freya’s Day
- 7) Laugardagr – Saturday – Washing-Day.

So Wednesday is suitable for rituals and invocations in honor of Oðinn and other practices of Oðinnism, Friday is suitable for the invocations of Freya, etc. At certain stage though strict accordance with days and dates ceases to have significance, as the Gap is in Everything and everywhere, *every* day. An Adept understands himself, when he comes to this stage.

XVIII

CONCERNING THE COLORS

Midgard and Asgard are connected with the rainbow bridge Bifröst which is guarded by Heimdallr. The rainbow consists of seven colors, which have the following meanings:

Red is the color of Birth, life energy, rush of blood, fit of energy. Red is the color of blood and of first-hand experience.

Orange is the color of Fire, baptism (in Russian “krestcheniye” - christening, originated from the Slavonic “kres” – fire) as the first Male initiation; it's the color of the hearth and home in its Female aspect.

Yellow is the color of the Sun, Baldr's hair, the gold from which the seats and armors of the Gods are made.

Green is the color of Summer, peaceful Cosmos, calmness and regularity.

Blue is the color of the sky at the point of the Zenith, the presage of the turn.

Dark blue is the color of the Óðinn's cloak – the Wanderer; it's the sea and Death, the search and the journey.

Violet is the color of the Dawn, of falling into silence. It is also the color of immediate proximity to Death, as dark blue is the color of corpses.

There are two more colors – **White**, which is the color of the Light of the Gods and divine Light of Cosmos, the universal color of Life, the highest point; and **Black**, which is the color of Death, the Dark Gods and the Gap of Ginnungagap, the lowest point. This means there are nine colors in total.

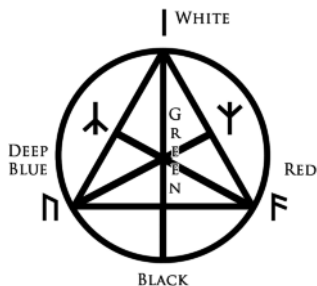
Colors, as well as sounds, are put in order from deep Red, through Orange to more light Yellow, what corresponds to Birth and Coming-to-Be on the Right-Hand Path. In this order the color Green corresponds to strengthening on this Path. The way of arranging the colors from pale Blue to darker colors (Dark Blue and Violet) corresponds to the Left-Hand Path.

White and Black correspond to the points of the sounds I and *. According to the circle of the year and sounds the correlation between the sounds and colors

is the following:

- On the right from **A** to **I** – Red color of the Hero and Life.
- On the left from **I** to **U** – Deep Blue color of the Gothi and Death.
- In the middle, the Green triangle of the Cosmos with the six-pointed star inscribed – the rune Hagal of the Younger Futhark. The triangle reflects the triplicity of Oðinn-Thor-Loki and is the steadiest geometrical figure.
- **I** is the color White, * is Black.

This way of understanding the colors should be followed during the practices and rituals, and during the creation of the galdrastafir and other ritual accessories.





SAYINGS OF THE KVASIR

THE MAN WITH THE SERPENT

From the shreds of the annals of one Siberian town.

Now there in Devil's mound¹ lives one man who survived twenty winters. Since his adolescence he looked over the edge of this world to the Devil's mound and then he got accustomed there. He saw other worlds, images of living and dead Gods, and the canvas of reality was a palette of symbols and allegories for him.

Years went by, and the man's heart survived many wounds but his sorrow increased. He fought the Serpent Nidhogg. His rune is Nautiz (𐌺), which means restrictions, needs and lacking. The Serpent appeared to him in plenty of images and dissolved the basis of his life, making him look for Himself, declining his "(false)self".

And now this Serpent is forever with him, the Serpent whose name begins with "N". It is his need, his defense, the apparition of his dharmic match – Death. It is forever under his skin, under the Ash Yggdrasil, that is on his hand.

I see this man every day when I pass in front of mirrors.

¹ In Russian the "Devil's Town" or *Chertovo Gorodische* is a place in the city of Novosibirsk where during the Middle Ages there was an old Mongolian stronghold.

VISION OF DEATH IN THE FACE OF FREYA

I. In the Night Of Nights the mystery of Dying and Being Born of the Sun is passed.

II. The rite of glorifying the Ancient – And Eternal! – Gods was done at sunset; the chalice was around, kind words flowed and the sounds of a tambourine pierced the silence.

III. In the night, when many had already left, in the silence and quiet, I spill the Blood from the Skull on the altar of the (Ancient) Old-One.

IV. Returning to home, and having retired to the glory of the Mistress of the Fallen, I inhale Poisons and look at Her face.

V. In the light of the Yule lantern, Her face *truly* became a skull and Her eyes answered me.

VI. Thus are Kindred met in silence.

VII. Its Homecoming in the dark night of the Sacred Year.

VIII. In the Night of Nights where no borders exist, and You Have *No Way to Go*, because – *You Already Came Without Leaving*.

IX. ...

Notes:

- The Night of Nights is the Winter Solstice or Sacred Yule.
- The (Ancient) Old-One, or *Forni* in Icelandic, is one of the names of Oðinn. At the same time it's a runic scribe on an Algiz-like column on our sanctuary.
- The (spilled) Blood is a existential experience and practice. The Blood of the Soul.
- The Skull represents our Mind and Ego.
- The sacrifice of Blood from the Skull is the dedication of your actions to the glory of the Gods. Externally, the offering can be expressed in libations of red wine from the ritual chalice on the altar.
- The Poison(s) are the different substances that intoxicate your mind; used only for ritual purposes.

Written the 21-23.12.14 during the Great Yule, Era Vulgaris.

THE EMBRACE OF THE DEVIL AS THE FATHER

The next night after the ritual on the bones, being already at home, I carried out rites with my beads, repeating names of gods and goddesses of death, destruction and wisdom. Having reached calmness and even some tranquility, being in silence for some time, I fell asleep, and had the following dream:

“I see myself with three people of little importance to me: my political opponent with his girlfriend, and an acquaintance of mine. We are in some cellar, in which there is only one exit. Then the water begins to pour into the cellar, making us go out through the only exit. The first who goes out through the crawlway beside the closed exit is my acquaintance; Something from outside tears him apart and his blood mixed with water flows down onto us. Two girls remain in the cellar and die.

I go up the short stairs to the exit, knowing that Death is awaiting me there. When I run out of the cellar to the wide courtyard of an old mansion, I see nothing at first. When my vision clears up I see that my Killer is not here. I run into the house with a cry, knowing that He is there. I pour some alcohol over me and set fire to myself, falling into His embrace, the one Who must kill me – he is personally the Devil, he holds me tight but lovingly at the same time. He whirls me over the rooms, while I burn and puts me to bed, striking my breast somewhere near my heart. And He goes away. I lay and fell asleep – such is my Death. I fight against the sleep, and it seems to me that I enter another room; it seems that it was the dream inside the dream and I pass this room and in another room I found a bed wound with plants and flowers, and instead of a pillow there lies a skull. I lie on it and again I fight against the sound sleep – Death. And when I am almost dead, She, Death, appears on the right. Pretending to be a beautiful girl with black hair, She Lies by me. As in the sake of refuge (if only I had not been dead by this time) I copulate with Her, but She tries to escape from it. When I undress Her, I see that Her belly and breast are covered with the tattoo of the Tree of Life that I have on my hand in reality; I catch Her

and see counter-desire in her eyes. When We copulate I wake up and see myself in some yard, where between short trees appears the silhouette of a sitting black-haired girl, and behind her appears the big head of the Serpent. She was calling me into Being with Her with an incantation (that I will not quote here deliberately), and during that obscure time I was dead to the real world. Then I woke up in reality.”

2012 E.V.

NAMES OF ODINN

For Your glory, o multifaceted, I call all Your names:

Aldaföðr (Aldafoedr) – The Father of people,
Aldagautr (Aldagaut) – The Gautr of the people,
Alföðr (Alfoedr) – Allfather,
Algingautr (Algingaut) – The Ancient Gautr,
Angan Friggjar (Angan Friggjar) – Delight of Frigg,
Arnhöfði (Arnhoefti) –Eagle's Head,
Ása niðr – the Æsir's kin,
Atriðr, Atriði (Atrid, Atridi) –Attacking Rider,
Asagrim, Ásagrimmr (Asagrim) – The Æsir's Lord, the merciless Æsir,
Auðun (Audun) – the Friend of wealth,
Bági ulfs (Баги ульфс) – Wolf's foe,
Baldrsfaðr – Baldr's father,
Báleygr (Бальейг) – Ardent eye,
Biflindi, Byrlindi (Bivlindi) – Spear shaker,
Bileygr (Bileyg) – Fluttering (as a flame) eye,
Blindi, Blindr – Blind one,
Brúni, Brúnn – Brown (Bear),
Böðgæðir (Boedgedir) – Battle Enhancer,
Bölverkr (Boelverk) – Evildoer,
Bragi (Браги) – Chieflied,er,
Bróðir Vilis, Bróðir Vilja – Vilis Brother,
Burr Bors – Son of Borr,
Darraðr, Dorruðr (Darrad, Dorrud) – Spearman,
Draugadróttinn – Lord of Ghosts,
Ein sköpuðr galdra –Creator of Gald,er,
Ennibrattr – One with a Straight Forehead,
Eylúðr (Eylud) – Ever-Booming,
Faðmbyggvir Friggjar – Dweller in Frigg's Embrace,

Faðr galdrs – Father of Galdr,
Farmagnuðr, Farmögnuðr (Farmagnud, Farmegnud) – Journey-Empowerer,
Farmaguð, Farmatýr (Farmagud, Farmatiur) – Cargo God,
Farmr arma Gunnlaðar – Burden of Gunnlöd's Arms,
Farmr galga – Gallows' Burden,
Fengr (Feng) – Hunting,
Fimbultýr (Fimbultiur) – Mighty God,
Fimbulþulr – Mighty Thula,
Fjallgeiguðr (Fialgeygud) – God of the forms,
Fjölfnir (Fiolnir) – Very-Wise,
Fjölsviðr (Fiolsvid) – Much Wise,
Fjörgynn (Fiorgun) – Plot (Land),
Foldardrótinn (Foldardrottin) – Lord of the Earth,
Forni - Ancient
Fornölvir – Ancient olvir,
Fráriðr, Fráriði (Frarid, Frafidi) – The one who rides forth,
Frumverr Friggjar – First husband of Frigg,
Fundinn (Fundin) – The Found,
Gagnráðr, Gangráðr (Gagnrad, Gangradr) – Advantage Counsel,
Gangari, Ganglari, Gangleri (Gangari, Ganglari, Gangleri) – Wayweary,
Gapþrosnir (Gapfrosnir) – The one in gaping frenzy,
Gautatýr (Gautatur) – God of the Geats,
Gautr – Gaut,
Geiguðr (Geugud) – Dangler,
Geirlöðnir – Spear inviter,
Geirölnir – Spear charger,
Geirs dróttin – Spear Lord,
Geirtýr – Spear God,
Geirvaldr – Spear Master,
Ginnarr – Deceiver,
Gizurr – Riddler,
Gestumblindi) – Blind Guest,
Glapsviðr – Maddener,
Goði hrafnbólts – Godi of the Raven-offering,
Goðjaðarr, Goðjaðar– God Protector,

Cap: A Left-Hand Path approach to Odinism

Göllnir – Yeller,
Göndli – Wand-Bearer,
Gramr Hliðskjálfar – King of Hlidskjalf,
Grímnir – Masked One,
Grímr – Mask,
Gunnblindi – Battle blinder,
Haftaguð – God of prisoners,
Hagvirkr – Skilful worker,
Hangadróttinn – Lord of the hanged,
Hangaguð, Hangatýr – God of the Hanged,
Hangi – Hanged One,
Haptabeiðir – Commander of Leaders,
Haptasnytrir – Teacher of gods,
Haptsönir – Fetter Loosener,
Hárbarðr – Grey Beard,
Hárr, Hávi – High,
Heimþinguðr hanga – Visitor of the Hanged,
Helblindi – Hel Blinder,
Hengikeptr, Hengikjopt – Hang jaw,
Herblindi – Host blinder,
Herföðr, Herjaföðr – Father of Hosts,
Hergautr – Host Gautr,
Herjan, Herran – Warrior,
Herteitr – War-merry,
Hertýr – God of Hosts,
Hildolfr – Battle Wolf,
Hjaldrgegnir – Engager of Battle,
Hjaldrgoð – God of battle,
Hjálmberi – Helmet Bearer,
Hléfreyr – barrow lord,
Hnikarr – Strive breeder,
Hnikuðr – Overthrower,
Hoárr – One Eyed,
Hötter – Hatter,
Hrafnaguð, Hrafnáss – Raven God,

Hrafnfreistuðr – Raven tester,
Hrami – Ripper,
Hrani – Blusterer,
Hrjóðr – Roarer,
Hroptr, Hroptatýr – Sage, God of wisdom,
Hveðrungr – Weather-maker,
Itreker – Splendid Ruler,
Jafnhárr – Equally High,
Jálg, Jálkur – Gelding,
Jarngrímr – Iron Mask,
Jólnir, Jölnir – Yule figure,
Jolfr – Horse-wolf (bear),
Jölfuðr, Jölföðr – Yule father,
Jörmunr – Cosmic,
Kjalarr – Keel,
Langbarðr, Síðgrani – Long Beard,
Löndungr, Loðungr – Shaggy Cloak Wearer,
Niðr Bors – Borr's Kin,
Njótr – Needed one,
Óðinn, Wotan, Woden – Inspiration Master,
Ófnir – Inciter,
Olgr – Hawk,
Ómi – Resounding one,
Óski – God of Wishes,
Rauðgrani – Red Mustache,
Reiðartýr – God of riders,
Rögnir – Chief,
Rúnatýr – God of Runes,
Runi vagna – Mover of Constellations,
Saðr, Sann – Truthful,
Sanngetall – Finder of Truth,
Síðhöttir – Broad Hat,
Sigðir – Victory giver,
Sigföðr – War Father,
Siggautr – Victory Geat,

Cap: A Left-Hand Path approach to Odinism

Sigrhofundr – Victory Judge,
Sigmundr – Victory protection,
Sigrúnnr – Victory Tree,
Sigtryggr – Victory-true,
Sigtýr – God of Victory,
Sigþrór – Successful in victory,
Skilfingr – Trembler,
Skollvaldr – Ruler of treachery,
Sonr Bestlu – Son of Bestla,
Spjalli Gauta – Friend of the Goths,
Sváfñir – Sleep bringer,
Sveigðir – Swinging,
Sviðrir – Calmer,
Sviðurr – Wise One,
Svipall – Changing,
Svölnir – Cooler,
Tveggi – Double,
Tvíblindi – Twice Blind,
Þekkr – Welcome One,
Þrasarr – Quarreler,
Þriði – Third,
Þriggi – Triple,
Þrór – Thriving,
Þróttir – Strength,
Þuðr – Lean,
Þundr – Thunderer,
Uðr – Beloved,
Váfuðr – Wanderer,
Váfuðr Gungnis – Swinger of Gungnir,
Váði vitnis – Foe of the Wolf,
Vakr – Awakener,
Valdr galga – Ruler of Gallows,
Valdr vagnbrautar – Ruler of Heaven,
Valföðr – Father of the Slain,
Valgautr – Gautr of the Slain,

Valkjosandi – Chooser of the Slain,
Valtamr, Valtam – Slain Tame,
Valtýr – Slain God,
Valþognir – Slain Receiver,
Vegtamr – Wanderer or Way-tame,
Veratýr – God of men,
Viðfräger – Wide Famed,
Viðrir – Stormer,
Viðrímnr, Viðhrimnr – Contrary screamer,
Viðurr – Killer,
Vingnr, Vófuðr – Swinger,
Vinnr Lopt – Friend of Lopt,
Vinnr Lóðurs – Friend of Lódur,
Vinnr Míms – Friend of Mímir,
Vinnr stalla – Friend of Altars,
Völsi – Limb,
Völundr rómu – Smith of Battle,
Yggr – Terrible One,
Ýjungr, Ýrungr – Storm God.

All other names of Yours are uncountable, But the unspeakable one is above them all...

NAMES OF LOKI

For Your glory, Wolf-Sire, I call Your names:

Bölvasmiðr – Lie-Smith,
Bróður Byleists – Brother of Byleistr,
Bróður Helblinda – Brother to Helblindi,
Daðir ulfs – Wolf-Sire,
Djúphugaðr hirðitýr herfangs – Crop-keeper, abysmal,
Fárbauta mögr – Son of Farbauti,
Farmr arma galdrs hapt – Burden of Sigyn's Arms,
Farmr arma Sigynjar – Husband of Sigyn,
Föður Heljar – Father of Hel,
Föður Jörmundgands – Father of the massive monster (Midgard serpent),
Föður lögseims – Father of the Sea-Thread (Jormundgand),
Föður Miðgarðsormr – Father of the Midgard serpent,
Föður Nara ok Ála – Father of Narvi and Vali,
Föður Vánargands – Father of the monster of Ván,
Frændi ok föðurbróðir, vársinni ok sessi Óðins ok ása – Kinsman and uncle,
spring bench-mate (companion) of Óðinn and the Gods
Fróðugr týr – Wise god,
Gammleið – Vulture-path,
Geðreynir Gauts herþrumu – Mind-tester of the warrior of battle-thunder,
Girðipjófr Brísings – Thief of Brisingamen,
Goða dólgr – Enemy of gods,
Hárskaði Sifjar – Harmer of Sif's Hair,
Heimsæki ok kistuskruð Geirröðar – Visitor and Chest-trapping of Geirröðr,
Hroeri sagna – Leader of the detachment,
Hugreynandi Hoenis – Thought-trier of Hoenir,
Hund hrynsævar hræva ol-Gefnar – The Hound of the roaring sea of corpses
of the ale-Gefn,
Inn bundni ás – Bound God,

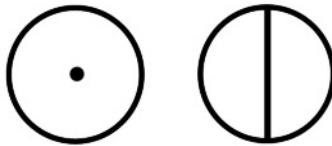
Inn slægi áss – Cunning God,
Leiðipír ol-Gefnar – Kidnapper of Gefjon,
Loptr – Sky,
Lund læva – Tree of deceits,
Mog Fárbauta – Son of Fárbauti,
Of rúni Þórs – Thor's Confidant,
Oglisbarn – Hawk's child,
Ráðbani Baldrs – Contriver of Baldr's death,
Rægjandi ok vélendi goðanna – Accuser and tricker of gods,
Slægð – Most-Cunning,
Sleipnis frænda – Sleipnir's Dam,
Sonr Fárbauta – Fárbauti's son,
Sonr Laufeyjar – Laufey's son,
Sonr Nálar – Son of Nál,
Þjóf Brisingamens – Thief of Brisingamen,
Þjóf hafrs – Thief of the goat,
Þjóf Iðunnar epla – Thief of Idunna's Apples,
Þjóf jötna – Thief of Giants,
Þrætudólgr Heimdallar ok Skaða – Quarreling opponent of Heimdallr and Skadi,
Ver Sigynjar - Sigyn's husband,
Vin hrafnásar – The Raven-God's Friend,
Vinr Hoenis – Hoenir's Friend.

All other names of Yours are uncountable, Enemy of gods! Heil Loki!

CONCERNING BEING AND NON-BEING

The Golden Age

Traditionalist René Guénon introduced in his works the triptych about the World Egg. According to it, in the first picture the World Egg is open from the Above. God is present in everything; the whole world is a manifestation of the Absolute, Existence (sometimes Supra-being) is an equal part of the world, things come freely out and into it. The entire Cosmos that is revealed is the realized potency of the Primordial Chaos and it is not opposed to It. Besides, the condition of being open from the Above is in accordance with the most ancient symbol *circumpunct* – the circle with the point in the center. Here, the Center is the Spirit, Lichtman, the Absolute. And the Circle is the periphery, the Matter, the border of the Cosmos. It is the Golden Age of Tradition praised in different languages in different traditions. It is the time of divine hierarchy either in the Heavens or on the Earth; this is the all-penetrating Being, the movement from the Periphery to the Center, the Ascent of the Spirit. Or this is the symbol of the unity of the Whole and the Gap, of the 1 and the 0, of the way of a Hero and Gothi (Volhv), holism, the Circle and the Axis of the Universe.



The Closing

Heroes catch on the Heavens too much. The Non-being is being removed, heaven is being usurped by God who has forgotten about his nature, the creation Ex Nihil is being declared; there is a qualitative, ontological Gap between the

Creator and his creation. The Cosmos contrasts Chaos, Order declares its self-sufficiency. The moralizing and hard dichotomy of Light and Dark. Gnostics called such god the Demiurge of this world and were striving to leave the sphere which is under his control, to set free the Star inside their selves, and to return to the beginning outside this world. Analogous ideas can be found in India, in Kashmir, among the followers of Shaivism and Left-Hand Tantra, where reality is considered to be Maya (the Delusion), and the divine Consciousness (Maha-Maya) is the Great Delusion.

The Being exists, the Non-being does not.

God's Death

The second condition – the condition of the present, the modern – is called the Closed World Egg by Guénon. Not only is God moving away from the Center of the World; he already did it in creationism having risen over it, he is completely moving away. His place is occupied by man, and he becomes the measure of all things. The social order does not correspond to the divine hierarchy of Heaven any more, now it is variable and devisable. God is Dead. The Periphery – the Matter is the only thing that is left; materialism becomes the main idea of this era.

There is no Non-being, but there is no Being either. Reasoning from the logic of the Demiurge, who opposed “his” Cosmos, “his” Being to the Chaos and Non-being; with its removal the Non-being had to burst into this world. Some Gnostics considered the project of the present time – the increase of Knowledge and the Murder of God – to be their own, but failed since they took the wrong way, not having released their Soul from the fetters of the Demiurge. Total Nothingness manifests itself and establishes itself in the world.

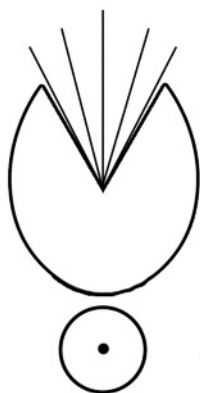
Traditionalism appeared in the twentieth century, the type of the worldview opposing itself to Modernity and declaring Tradition as the highest value. French philosopher René Guénon is considered the founder of traditionalism. Literally, “tradition” means “transmission, chain”; Guénon insisted on the immediate transmission of initiation inside tradition, and having analyzed the surrounding

Gap: A Left-Hand Path approach to Odinism

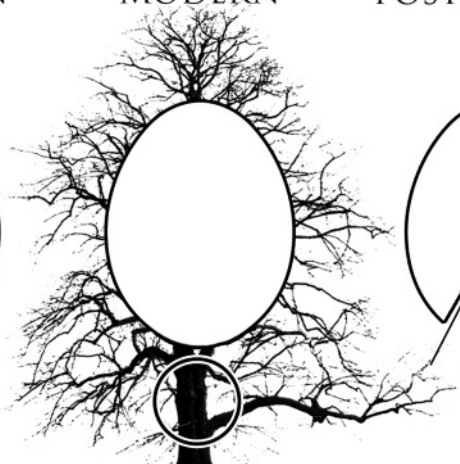
reality, considered the Sufi branch of Islam as the only initiatic tradition which still exists, and became a Sufi master after his retirement to Cairo.

Another great traditionalist and the contemporary of Guénon, Julius Evola held a different point of view, and insisted on the fact that the time of self-initiation had already come. Herein, the most interesting time does begin. Guénon and Evola are solidary in their denial and revolt against the modern world and in comprehension of the absolute importance of Tradition, but the question about initiation creates two paths in traditionalism. The first one – conventional, the Right-Hand Path lies in following Guénon, in defending the transmission of initiation and the struggle against contra-initiation leading to the fall; in the aspiration for the Center. The second one – individual, the Left-Hand Path lies in following Evola, in self-initiation and in overcoming Modernity in the allegory of riding the Tiger. Tradition is broken, god is dead, Nothing is crawling from everywhere.

TRADITION



MODERN



POSTMODERN



The first Path is, undoubtedly, correct, acceptable for the majority and for a definite type of people, existing on a certain stage of Self-actualization. Jedem das Seine. As one could see, the path of Guénon is dichotomous and is leaning on monotheistic creationist doctrine. This is the path of the Demiurge, the border of which is the Cosmos. But if in the Golden Age one could see the manifestation of the Absolute in everything but later, after the creation of God-Demiurge, only Nothingness was there, can the Demiurge declare itself the “authority”? The Non-being, the Chaos.

Usurpation of the Cosmos-Egg by the Demiurge, his announcement of his own Uniqueness (Exclusiveness) and his posterior Death; all these are events taking place in the Totally Inclusive, inserting Everything in its Self-Chaos, Supra-Being. The Left-Hand Path in traditionalism is a descent: Lower than the Lowermost. It is an immersion into the Matter for the purpose of its destruction through the “positivation of all the negations”, according to Yuri Mamleyev.

Guénon insisted on belonging to one tradition and following it, he understands tradition as the language of description and designing the world. It is a collective Right Path of the Returning to the Beginning. The Left-Hand Path is not the language of this or that tradition, but of traditionalism in general, laying emphasis on comprehending the cults, the practice and metaphysics of violence, sex and death. According to the triptych of Guénon, this way leads to the third picture – the Opening of the World Egg from Below – the global world parody, confusion, impossibility of detaching Tradition and Modernity and returning to the first one. Post-modern.

If Guénon's traditionalism will lead to the reconstruction of a non-Demiurgic Tradition, of the Being, in this situation the Exit to the Non-being, the Path to the Non-being will be more evident. The Non-being will return to its place in the World (although there is no other place for it, in principle). The Being knows about Non-being, even denying It. Nothing is Absolutely Sterile.

The Left-Hand Path is the realization of one's Self as the Consciousness of the only possible, permanent “instance” – Chaos, for only it is totally inclusive. In the collision between the Demiurge and the Gap becomes apparent only the

Gap: A Left-Hand Path approach to Odinism

possibility of this as well in the Chaos, God's Death and the Nothing having access to the throne, the disappearance of the Being and the Sacral – the only realization of this possibility. No matter where and what the man looks at, Chaos is EVERYTHING, even the things which are not Chaos.

That is the nature of wisdom of the yogini-shaivite, who realized himself as the Highest Consciousness of Shiva – ParaShiva –; the distance between It and Shiva is Maya – the delusion. Moreover, there is no distance between Shiva and Maya, Maya is Shiva's Consciousness.

***Post scriptum:** attributing oneself to this or that tradition, man chooses only the language of the description-designation of the world. Using the language while designing the ambient reality, man also designs his Consciousness and sets the Boundaries to it. In other words, concrete language is able to depict a concrete worldview, in which some elements will be present and others absent. But traditionalism is the kind of language which includes possibilities of drawing the “Exit” sign, which is followed by **Silence**.*

2012 E.V.

THE PROBLEMS OF PAGAN TRADITIONALISM

This work is dedicated to the memory of Dobroslav (Alexey Dobrovolsky), who passed away on May 19th, 2013. Through his books I opened to paganism myself. It is also dedicated to Dominic Werner as well, a French pagan-traditionalist who shot himself on May 21st, 2013 in Notre-Dame, as a protest against the modern world.

Paganism is a Song, a glorious Song of Eternal Wisdom and Unity. A forgotten one, but not lost. Today, in the era of modernity, the Iron Age, the tune and the melody of this Ancient Song can be heard. The tune, which now is confused and has provisos and snippets of reminiscences, is nevertheless sure in its profound inception.

The issue of terminology

Before we begin with the review of the problems of pagan traditionalism, we should start with clarifying some of the terms and their meanings that will be used onward.

The Church Slavonic language has a word, «і́зѣкъ» (iyazyk – language), which defines «folk», «tribe», and corresponds to Greek «ἔθνος» (ethnos). Identifying non-Christian tribes as «pagans» derives from the translation of the Bible into the Slavic language, and during history this term has acquired negative connotations. Thus, from the point of view of the Christians, pagans were all non-Christians, gentiles (later Judaism and Islam were rehabilitated); paganism is the act of worshipping all that is created, not the Creator, i.e. idolatry. Looking forward, we can consider that the term «paganism» has been demonized. Thus materialism, liberalism, consumerism (worshipping the Gold Taurus) is named paganism. This all is from the worldview of Christianity and broadly from the abrahamic religions.

In Europe we face the same situation. The word pagan comes from the Latin word «paganismus» – «rural», derived from «pagus» – «district». Since Christianity in the Middle Ages had spread basically through the elites and usually peasants didn't want to tear apart their superstitious, rituals and omens, the «religia pagana» (the religion of Ancient Rome) term appeared. This also has a pejorative meaning.

Nowadays we understand paganism as:

- A) All polytheistic religions;
- B) Cults, omens and beliefs of archaic people, before accepting one of the religions of creationism;
- C) Occasionally using it as a synonym of «neopaganism».

The relation between «іазык» (iyazyk – language) and «ἔθνος» (ethnos) shows an inextricable bond between faith and folk, who preserve it despite the world religions that are not bound to ethnicity.

There is an everyday phrase in modern paganism: “As many peoples (languages), that many paganisms”. It means that every ethnos has its own tradition or its own version of tradition. The term neopaganism means modern reconstructions and new teachings, which are typically syncretic. Alexey Gaidukov defines neopaganism as «a complex of religious, parareligious, socio-political, historical and cultural communities and movements, which in their activities turning to pre-Christian beliefs and cults, omens and magical practices, resurrecting and reconstructing them». We find this definition fairly comprehensive.

Aside from the resumptive terms heathenism, neopaganism and paganism, we also find other more narrow designations of these or those traditions like «Rodnoverie» (Slavic tradition), «Oðinnism», «Forn Seedr» or «Asatru». In this case, we are talking about today's designation of such traditions, communities and subcultures which are, as a rule, ethnocentric. For example, «Rodnoverie» is formed by followers of the ancient pagan Slavs in their diversity, and the «Asatru» (Belief in the Æsir) is the pagandom of Scandinavians and sometimes occurs as the self-name of Germanic pagans. The term «Oðinnism» is not so

mono-semantic though; in the modern world under the «Oðinnism» moniker we often understand the doctrine of racial and religious superiority of white over all the other pagan nations that is fundamentally wrong and will be discussed below. The essence of these names lies in the need of identification and self-identification in the modern world. The pagan of pre-Christian eras could not say, «I'm rodnover», but rather «I am the grandson of Dazhbog». As mentioned above, today the term «paganism» is overwhelmed with demonized values and meanings. Today, it is identified with Satanism, materialism and scientism, occultism, liberalism, consumerism (the cult of products, brands), totalitarian sects, Nazism and extremism. It is fair to say that in on the level of individuals there is the intersection of the above issues and ideologies, but they do not act on behalf of all the gentiles and communities, and the generalization of exceptions. This is not a sensible approach, which only exacerbates the understanding of the essence of paganism. We also mentioned that the negative connotations of «paganism» have their origin in Christianity. Apart from all the variety of ethnic traditions that collectively have been called «paganism» or «religia pagana», lies a deeper principle, unifying all of them (and differentiating them from the religions of creationism). It is called manifestationism.

Manifestationism and creationism

Paganism is manifestationism. The doctrine of manifestationism is a doctrine of manifestation. In Latin «manifestatia», came from the verb «manifestare», «to show». According to manifestationism, the whole world is a manifestation of God, the disclosure of its aspects. The world is the self-discovery of God. In manifestationism there is no creator and creation, the world and God are equal ontologically. In paganism this is very clearly expressed in the words: «We are the children and the grandchildren of God». In other words, a person is related to the Gods. Pagan gods, especially the supreme, are often endowed with the epithet of «Father» and «Mother»: Oðinn, One-Earth-Mother (Mother Mokosh), etc. In India the greeting «Namaste» is widespread, it means «the divine present in me is merging with the divine in you». Such a fundamental and ontological identity of God and the world does not exclude the hierarchical structure of the world. The world is filled with major and minor gods, spirits and animals, but this does not create a hierarchy of duality (except, perhaps, illusory) between the world and principles. It should be clarified that the non-duality

does not mean oneness of God. Here the words of Rodnovers are useful: «Genus is one and multiple». In other words, many deities as equal to each other and the world. In this case, «Genus» means the principle of non-duality manifestationism.

Manifestationism is the Golden Age of Tradition. It's the original doctrine of the vivid and immediate perception of reality as it is, undeformed by the gap between God and the world. Paganism is a worldview of principal non-duality. Creationism is the Silver Age of Tradition. The doctrine of creationism is based on the approval of the principal and ontological differentiation between God and the world. God is primary and unique, the world is secondary and created. This statement is clearly illustrated by the metaphor of the master and the created pot of clay. Certainly, the pot bears the imprint of the master, but between them is an insurmountable difference. God is transcendent, the world is immanent.

Another basic tenet of creationism is the creation out of Nothing, «creatio ex nihilo». God is one alone and nothing exists except him. He can't create from himself (ex Deo) therefore he creates from nothing. This doctrine holds rigid duality, the opposition of heaven and earth, where heaven is higher and earth is lower, the «creation». The relationship between God and the world molding in testaments and revelations is transmitted and expressed through prophets and saints. Keeping the commandments and worshiping God, a person can, after death, earn the right to get into a heaven, the good place, or in hell as a punishment for their sins. Thus, God and its testament become sources of morality. Because the distinction between God and man is non-removable, a person does not come on a step closer to God, neither in life or after death. In fact, heaven and hell are the same space as the human world, and are equally ontologically distant from God. The whole essence of knowing the world and self-knowing of creationist comes to the knowledge of himself as a creature, a clay pot.

The word «religion» derives from the Latin verb «religare», which means «to bind» «to reunite». It says a lot about the nature of the relationship between God and man, and about the presence of a rupture¹. In the world there are only

¹ According to Lactantius and St. Augustine.

three creationist religions: Judaism, Christianity and Islam. They are also referred to as monotheistic, in contrast to the «pagan» polytheistic. Manifestationism though doesn't exclude monotheism.

The Iron Age

We are living in the last days, the Iron Age, Kali Yuga, Koschny Vek, Ragnarök². Contemporaneity or Modernity is a total denial of the sacred, the divine Principle, whether it is manifestationist or creationist. Modernity is the time of total nihilism. Since Christianity and Islam have become the world's mayor religions, the dogma of «creatio ex nihilo» has spread wide all over the world. Beginning with the Renaissance, the God of creationists undergoes diminution (read slowly to oblivion), turning into a rational God (Deism), and then abolished altogether in connection with the establishment of the dominance of the scientific picture of the world (Positivism) and Humanism. Man shifted God from the center.

It is interesting that the German philosopher Carl Schmitt³ argued that religious narratives have been replaced by narratives of ideologies. Man took the place of God and the ideology has taken the place of religion. The study of the issue of similarity of narratives and ideologies is known in culturology and philosophy. As the doctrine of creationism implies that being has only God and he shares it with the world and people (the union of believers in God and keep testament with church, umma), the «death of God» means the disappearance of the world from being. The Master died and the clay pot remained, which in the absence of the master is just clay or simply nothing³.

And if in the Iron Age the creationism God is dead, the gods of manifestationism, seemed to have been forgotten. But on the contrary, today we see the re-

² In Norse Ragnarøk: ragna - from regin - «lord», «great»; røk - «fate», so not only the Ragnarok battle affects the Jotun, but the fate of the gods and the world. The term "twilight of the gods" is an incorrect translation, though not devoid of poetic appeal.

³ Christianity itself defines the meaning of the knowledge of the world as knowledge of the Creator's Plan and the implementation of this plan in their lives.

turn and revival of interest to pre-Christian, pre-Islamic traditions. The variety of movements, currents and teachings appearing has made commonplace the phrase about the «revival of the ancient gods». In terms of traditionalism and society as it is though this situation of «return» raises a number of issues and problems.

The problems of pagan traditionalism

The main problems of pagan traditionalism are quite accurately outlined by M. Haggvist⁴. He highlights four main issues; we regard them below. “Of course, the first problem to any reconstruction of pre-Christian faith in Europe is that now there is no continuous tradition. There is an unbroken line from the original customs that continue to be practiced. Modern wiccans can claim that their faith has been practiced all the time in complete secrecy, but even if it was true (something we strongly doubt), it is clear that it is formed by individual, few group of «covens» practicing a variety of superstitions. In no way they can be considered carriers of the whole tradition. Even such a powerful structure like the Catholic Church is way better than any other, handed down the onslaught that led to 1789 and its aftermaths, had dropped to complete decomposition. Considering that the remains of the tradition were saved by a small group of witches, consisting mostly of uneducated peasants, made its representation completely irrelevant. If all traditionalism is a reconstruction based on the values, which are so small and deformed that much needs to be done, if anything in this is really worth preserving today's structures, institutions and ideas, the situation is even worse for the «neopagan reconstructors»”.

The first and most important issue is the continuity of tradition, the initiatory line. There is no dispute that in various European countries Christianization did not take place at the same time and for a long time in remote and outlying areas ethnic beliefs remained. It is also a long enough period where dual faith continued. The dual faith in Russia, according to some sources, lasted until the fourteenth-fifteenth century, although the discovery of an Old Believers' icon-

⁴ M. Haggvist. Grunnleggende problemer med hedensk tradisjonisme / KulturOrgan Skadinaujo. № 2, 2003.

box «Burning Bush», dated by experts to the beginning of the seventeenth century, and containing the Vendian runes, which stopped being used in the beginning of the second millennium, increases the possible duration of the dual faith era by another two centuries. The survival of pre-Christian traditions in the wilderness and remote areas doesn't mean that the transmission line is not interrupted though, but paganism has been organically woven into the fabric of Christianity and remained very vital among the people.

It is known that the Russian buffoons appeared in the nineteenth century, their roots leading back to the volhvs, and were persecuted by the tsar and the church until their repertoire had been stripped of any gloom (social satire), epics, legends, etc., and left as an empty fairground entertainment. Many pagan omens, beliefs and superstitions, and folklore figures have remained alive in the people, in folklore: tales, songs, poetry, and embroidery thread. There are pagan motifs everywhere. Furthermore, almost all the important Orthodox holidays are the same or directly close to the pagan solar holidays and some saints are obvious «analogs» of pagan deities. A good example is the Christian holiday of Ivan Kupala, John the Baptist, celebrated by the Orthodox with a difference of about one month with the pagan summer solstice – Kupala.

A huge contribution to the description of paganism in Russia was made by Christianity itself, in its descriptions of pagan rituals. They are also mentioned in in Slavic chronicles, and by Arab and Greek writers. In modern studies, the description and reconstruction of paganism is pursued mainly by prominent scientists, among them K.G. Jung, M. Eliade, B. Rybakov, J. Fraser, A.N. Afanasiev, and others.

In turn, in Europe a large number of written sources and architectural artifacts remained, such as: the Elder Edda, skaldic songs about heroes, Beowulf, the Song of the Nibelungs, Finno-Ugric and other Kalevala; Stonehenge, Ekstershtayn, Scandinavian rune stones (found even in North America).

French sociologist and cultural scientist Georges Bataille, considering the work of Jules Michelet «Witch», writes the following:

“Night ceremonies of the Middle Ages, probably in some sense continue rituals

of the Ancients (keeping her suspicious side: there Satan is in a certain sense Dionysos redivivus); these are the rites paganorum, of peasants, serfs, victims of the prevailing order of things and the power of the dominant religion”⁵.

No less interesting is the study of Vladimir Kolesov, Russian philologist and historian⁶. Kolesov highlights three orders of language that had arisen during the Christianization of Russia (current historically marked at 988 CE) and the transfer of key Christian texts from Greco-Christian into the archaic Old Slavonic. But as a result, there wasn't an actual translation itself, but a creation of new concepts formed by the missing words and terms in Old Slavonic and Greek, that resulted in the Old Church Slavonic language.

Kolesov selected three orders of language: equipollentness, gradualness, and privativity⁷. Kolesov says the following about them: “Equipollentness helped to highlight specific items, the data in all their concreteness (man-woman, day-night, up-down, etc.). Gradualness introduced the idea (representation) of things and it can be imagined in fantastic objects, faces, and every creature in all its infinite manifestations. Privativity serves not the image and symbol, but the concept of the most rigorous and scientifically exact content of the verbal sign (...). Equipollentness exists in the mode of similarities and identities, gradualness in similarities and similarities, and privativity in the essential similarities and differences”.

According to Kolesov the pagan outlook corresponds to the equipollent order of a language. The term «equipollentness» is formed from the Latin word «equi-» and «pollens», which mean «equal», «to be strong» and «can» respectively.

Again, according to Kolesov:

“The easiest way to identify the things that got in our field of vision is to compare it with another thing of the same type. (...) This is the «pagan» understanding

⁵ Dionysos redivivus - «reviving Dionysus», paganorum - «pagan». See Georges Bataille. Literature and Evil.

⁶ See a series of books under the general title of «Ancient Rus».

⁷ Kolesov V. based this on the works on phonology by Trubetskoy.

of the classification of the material world by pairwise comparison of «bodies» of common ground. A man and a woman are together a «human», top and bottom together are the space and open space, and so on (...).

“Light and darkness are opposed to each other and perceived as equivalent, equally available, can't be reduced to each other entity. They explained one through another”.

This means that the present poles (top-bottom, day or night) equally owned by the being, still are defined by one through the other. The absence of man does not mean a certain «non-man», but a quite saturated woman.

Kolesov indicates that the dominance of this order was preserved almost until the fourteenth century, which correlates with the dating of the era of dual faith. The domination of equipollent order of further language is replaced by another procedure. Kolesov believes that the ninth century Russian society reached the Middle Ages, and this transformation is accompanied by the transformation of the language. At the same time it creates and develops the church-Slavonic language, which is mixed with equipollent national language, but becomes inherent to political and social elites. That means that the priests and the elite have begun to speak (and, consequently, to think) in line with a new rationality, compared to ordinary people. Kolesov believes that the change of a point of dominance occur during the fifteenth century, when the translation of the works of Dionysius the Areopagite, made by the monk Isaiah Serbia, became widespread in Russia.

The structure of medieval Russian language is gradual. Gradualness is a triple system and fundamentally differs from the equipollentness on the following items:

- There are three members, instead of two.
- Location of the member acquires a vertical hierarchy, rather than horizontal position.
- Entropy appears to be flowing from the top of the term.

For example: God-man-devil or crown-barrel-root. Where God takes the higher position and wealth, man takes the middle and goods, and the devil takes the lower and evil. It's the same with a tree, where crown is above and bears fruits,

the sturdy and reliable trunk is in the middle, and roots are at the bottom, somewhere in the ground (no fruits, if you don't rasp the woods, there won't be use). This vertical hierarchy creates a gap and the opening of the cyclic linear time. All being (divine) is concentrated in one place and pours from there into the rest of the world, forming a gradient from light-good to dark-evil.

The gradual order of language corresponds to the creationist doctrines and traditions of the Silver Age, the Iron Age, corresponding to the same order of privative language. Privative order of the language is based on the radical opposition of 1 and 0, one and the other. Moreover, the first is positive, it exists, it is the being. The other one doesn't exist, it is negative, it is Nothing.

The gradual system of the gradient is torn between absolute poles, where the Supreme Being completely denies any lower (in-house or at a tangent). Privative procedure simplifies the language, throwing complicated, overloaded and gradient archaic meanings, concepts.

If in the equipollent pair «non-» points to another endowed with an autonomous being and deductively associated with this being (remember a couple of «maple»/«non-maple»), if the same «non-» meant «under-» in the gradual topic, then in a privative grammatical system «non-» automatically inputs «zero» as «nothing», as «the abyss», as a «hole» in the tissue of being, launching into the tissue of the language the «terrifying power of negativity».

On the strength of Kolesov's concept, we can say that the pagan worldview was dominated through language until the fourteenth century, after which it took to the «underground» of consciousness. Broadly, the order language corresponds to the Gold and Silver Ages of Tradition that persisted even longer, until they were driven out by the distilled order of privacy.

The foregoing review concerns mainly the external and internal forms of saving, transferring and restoring the pagan heritage and tradition: from legends and myths, through descriptions and folklore, to the order of the language, which specifies all intellection. But for the completeness of consideration of this issue it is necessary to clarify the question of initiation.

Initiation is the dedication, the chain of inheritance. This is a principle question for the transferring of tradition, on which René Guénon⁸ insisted, and who eventually chose the only religion which kept the transmission line, becoming a Sufi Muslim. Julius Evola briefly and substantially discloses the essence of initiation:

“Initiation is possible only, when there is a center of people who are capable of initiating. Today it is particularly clear, considering different mystifications: probably, in San-Francisco is an initiation by mail, what it can’t be said without laughing. The obstacle lies precisely in this: in the presence or absence of an individual or a group capable of carrying out this kind of action over the initiated. This requires two conditions: firstly, that initiated must be able to initiation and secondly, he really must be so. The first is connected with certain tests that must pass the initiated. In particular, in ancient times, before the initiation qualifies, a person subjected to the tests, which seem largely affected area of instinctive reactions. There were tests of fire, water, and so on. In addition, it is necessary that these activities affect the individual that he would be in some way predisposed to it, could be able to feel within himself that could be defined as a «push»”.

Agreeing with Guénon and Evola, we recognize that in the Iron Age the transfer of initiation is virtually impossible, especially in various New Age groups and sects, as well as in churches, where the creek of Tradition, if it's not dried up, finding some moisture in them in these times is impossible. In addition, we present a quote of Veleslav Cherkasov:

“There are many groups and communities, formally putting different goals, but existing on the same reasons: the need for communication, the thirst for attention, the fear of taking responsibility and if necessary to make a choice, etc. Communities of this kind should not be confused with the initiatory groups, following a definite plan and execute the work of a certain level. If the communities of the first type consist of people who need the help from the others, the second consist from those who are able to help others and who have reached a certain level of understanding. The first, even when they aren’t aware of this report and wish to take advantage of the fact that they do not own, while the se-

⁸ See R. Guénon «Notes about Initiation».

cond voluntarily give up their «property» seeking not to possess anything, but a different level of existence. The former includes the vast majority of well-known religious and occult communities; the second of whom you may have never heard anything and do not know by the reason of that they don't engage in self-promotion in glossy magazines and do not require the participation of those who read such magazines”.

But we don't deny the absolute impossibility of initiation in the Modern era. We have to look for support within us to compensate the lack of support in the initiatory community. The visually called alchemical metaphor illustrates the principle of producing philosophical fire. The first way is by the immersion of a substance into the fire of such force that it ignites anything, even damp wood. This society of the Tradition, in which absolutely everything sacred and any soul emerged in it, is also sacred. The second way is an absolute immersion into the ice, into the void. In this case, the fire is lit from within, as a radical opposition to the identity of the environment. This is self-awareness in the very thick ice, in the darkest night, in the heart of Hell, but it's also the awareness of its differences from the environment.

Julius Evola also speaks of the possibility of self-initiation, but very critically: “(...) If by initiation it is understood access the level different from human individual consciousness, in this sense, there are two main options: first is the shortest way to the so-called self-initiation, which deluded many minds. For example Anthroposophists i.e. Steinerians ingeminate about the autoinitiation (self-initiation) and, moreover, they oppose the ancient initiations to the initiations of having individual, active and independent character. The ancient ways of initiation they consider obsolete today, but it is a pure fiction. Since the initiation of this kind is conceivable only in exceptional circumstances: in general, the initiation of a purely personal nature, that is, without the intervention of a higher power, would be like trying of Baron Munchhausen, who pulled himself by pulling his own hair. To be effective, initiation needs the intervention of transcendent factor, in relation to the individual that only in extremely rare cases can occur spontaneously: this initiation can be described as wild, just as Rimbaud has been called as a mystic in the wild. It happens that the existential trauma in itself leads to such discovery of horizons, even if the person to whom

it happens doesn't realize it. This could happen in the modern world, though, watching constantly growing materialization (and adding the closeness) modern individual, this feature becomes more questionable. Here's what can be responded on your question about «initiation into the modern world»”.

In the teachings of Kashmir Shaivism there is an individual initiation, bestowed by Shiva to the adept, the most transcendental intervention, about which Evola writes. As paganism is manifestationism, the non-duality, it can be argued that the self-initiation and «transcendent intervention» are equal on «this is that» «what is outside and inside». In that case, the alienating thickness of the ice appears as an illusion, as Maya, but that's a topic for another day.

As a result, the problem of initiation in pagan traditionalism is sharper and personal-existential, rather than of communal character, but also, of course, a manifestationist initiation is possible. In conclusion:

“The true tradition is the transfer of the Vivid Fire, not the preservation of the ashes. True Wisdom is a spiritual enlightenment Here and Now rather than a memory of the past, no matter how great and magnificent it was”.

Veleslav Cherkasov

“Tradition is not the monument to itself, it is a live stream – the flow of knowledge is transmitted on prampare and continuously updating revelation”.

Somanandanatha Saraswati

According to Haggvist the second problem is as follows:

“Another problem is the lack of rigor in the doctrines in the majority of today's pagan organizations. The most extreme examples of course are those unfortu-

nates who argue that Paganism is a «personal» faith, where every «believer» defines all of its contents. If we consider the mental and spiritual condition of the majority of Western people, this view is bound to create a quasi-religious nonsense of all sorts. Scandinavian neo-pagan organizations with this view, as we have seen, think it up with the dressing clothing of Vikings and sacrifice fruits to gods or (mostly) goddesses in a random selection, without the slightest understanding of what they are paying their attention to. But the most aftermaths are individual interpretations of texts such as the Edda, and too «toy» attitude to the concept of spirituality. The most serious part of the second point is a general lack of understanding the fundamental concepts of every authentic tradition: the belief in the primordial truth and its search”.

Unfortunately Haggvist's note is confirmed by conventional wisdom, represented in the phrase: «That many pagans – that many paganisms», which is fundamentally wrong. Individualism is alien to Tradition and a personal interpretation of the traditional doctrines indicates the level of the interpreter more than about the traditions, and serves to satisfy the «spiritual» needs of individuals who are on the same level as the materialistic. In fact, person makes choices between equally low material consumption and «spiritual» merry-making (consumption). This problem is closely adjacent to the issue of the pseudo-pagan confusion introduced by a number of modern subcultures, such as vegans and animal protectors who are trying to clothe an idea, which they would like to see in the clothes of religion. Neither of which has a deep comprehension and initiation, and in this case it can't be considered. The details of pseudo-paganism will be discussed below.

It is important to note that in general paganism is peculiar to a kind of differentiation. Thus, a military caste worships the gods of war, gods-protectors, a priestly caste worships the gods of wisdom and death, and peasants worship the gods of earth and fertility, the gods of heaven. Also, different communities can prioritize the pantheon. Thus, some will revere Perun more, others Dazhdbog; this differentiation is known in Hinduism, where it does not cause acute conflicts and has naturally existed for millenniums. Behind all this variety of «trees» in paganism, the key thing is not to lose the mighty forest of paganism.

This leads us to the third point: the fact that modern pagans, to a greater extent than all the others, are trying to find the tradition and renovation, available for a modernist «infiltration» in their ideas. Any «true Christian», most likely, would have felt that it makes a mistake of interpreting the Bible in such way that it would be consistent with its extremely atheistic, liberal, socialist or modern so-called «conservative» rulers. For the self-proclaimed «pagan» this isn't a problem. Therefore, we can see that the majority of neo-pagan organizations focus on its commitment to individualism, democracy, progress, «tolerance», pacifism (or sometimes a war for the sake of the war), feminism, and what should go in the propaganda war is to get more converts and to fight against Christianity, which many believe is a far more important fight than the one against modernism, materialism and consumerism. The reason of this behavior is very simple. This is what the majority of neo-pagans are defined in terms of their conflict with the dominant religious system. Certainly in Europe it is Christianity. Their view is that Christianity is totally alien to the culture and the people of Europe, and (even worse) to «mankind». With this argument they develop their ideas primarily as a mirror image of Christianity, formulating and improving such ideas in opposition to anything that might be mistaken for Christianity. Therefore, the Christian attitude to women incites them to assert that woman and man are equal (even bordering with the perfect feminism, where the equivalence becomes like the type «this is the same»); anti-progressive point of view of the Catholic Church make them reject it and declare their faith in science; Christian commandment to obey earthly authorities to make them semi-anarchists, and so on. Finally, the Christian attention is distant from life and sends them to a worship of nature and man/woman. The extreme consequences of this are obvious: the spiritual decline, making them primitive half-atheists worshipping their own sexual lust, if not the rocks in the forests. This does not mean that a large part of the anti-Christian rhetoric does not make sense. The neglect of sexuality and women by Christianity are not matched by anyone; asceticism is an ideal that should be (and as it always has been) set for the special elite. The absolute focus on shame in Christianity is also a problem, which does not increase our enthusiasm for this religion; and there are many things that in all honesty, you can criticize and discuss, even from a strictly tra-

ditionalist point of view. But if it makes someone to conclude that soulless, egalitarian, materialistic hedonist modern world surpasses the Christian view of the world, and that his paganism should be simple quasi-religious pretext to behave like a high-tech monkey, we do not want anything from this «reconstruction».

A consideration of this problem should be divided into two parts: the issue of the attitude of paganism towards Christianity (broadly to creationism, and already to Orthodoxy), and the issue of the attitude of a pagan attitude towards Modernity.

Indeed, many pagans start with the opposition to the dominant religion in Europe and Russia, which are Orthodoxy and Catholicism/Protestantism, respectively. In the Caucasus and the CIS countries the revival of the pre-Islamic traditions is also accompanied by active islamophobia. The complex hatred of religious principle is very common among communities and particular individuals, but is it justified?

Basing on data from the above definition of manifestationism and creationism, we know that the first corresponds to the traditions of the Golden Age, and the second to the Silver Age, and both are related to Tradition, fixing its various stages. Christianity, among all the religions of creationism, has a special place, not only historically, but also in effect. If Islam insists on the absolute transcendence of God, Christianity in a unique way «solves» the question of manifestationism and creationism by the figure of Christ. God creates the world out from Nothing, as a master does with the pot of clay, but at some point God manifests itself in the created world, he is born through the Virgin Mary in this world, and dying in it, returns to the Father, i.e. himself. This picture is almost identical to Plato's and the Neo-Platonic's teachings about emanations, the divine world from the world of ideas (Eidos) in which there is a Demiurge-creator⁹, until the matter returns back to the world of ideas. The emanation is called *proodos* and

⁹ Not to be confused with the Gnostic Demiurge. The Neo-Platonic Demiurge benefits and creates the world, contemplating higher ideas, i.e. with good intentions, while the Demiurge of the Gnostics is a fallen from grace fool usurping the created world.

the return is epistrophe. The emanation of the divine descends from the top downwards, and gradually dissipating, reaches matter and begins its way back, increasing the concentration as it reaches the upper spheres. It is often said about Plato that he was «a Christian without Christ».

The Neoplatonic and Aristotelian branch had a tremendous impact on Christian theology, and in line with this it's possible to explain the divine incarnation in Christ and the dogma of the tripartite nature of God. But Christianity is not all Neoplatonism, some of its tenets are absolutely not suited to Christianity. On the other hand, Christian theologians complement Neoplatonism with their constructions; the whole resulting complex is Christianity itself. For example, in the V Ecumenical Council, Emperor Justinian published a treatise against Origen and Origenism which contains the following lines:

“Brought up in pagan mythology and wishing to distribute them, he pretended as if he treats the divine Scripture maliciously blending it with his own obscene teaching, inputting his Manichean errors and Arian frenzy and acquire a possibility to lure those who are not exactly beheld the divine Scriptures. What otherwise stated Origen if not the teaching of Plato, who spread the pagan madness? Or from whom else Arian borrowed and prepared his own poison? Did not he on death of his soul forged in a holy and consubstantial Trinity extent? How does he differ from the Manichaeans, who say that the souls of men are sent in the body as a punishment for their sins, as if they were above the minds and holy powers, then a saturated contemplation of God and turned to the thin one, and therefore cooled (ἀποψυγείσας) in the love of God, and hence called souls, t. e. cold (ψυχράς), and as a punishment to the body clothed? And this one was enough to perfect his conviction, because it is a pagan wickedness”.

As a result, Origen was convicted with fifteen anathemas. Another example is the undeniable influence of the Neoplatonic environment of the Greco-Roman world on the western Fathers: Augustine, Boethius, John Eriugenu and others. French philosopher Henri Corbin devoted his life to the study of Neo-Platonism in Islam. According to his research, Neoplatonism reflected in Islam in the following areas: the philosophy of al-Farabi, Sufism, Shi'ism (Ismaili), Ishraq School, the mystical poets Rumi and Ruzbehan, Jabir Ibn Hayan, and others.

We pointed out earlier that Russian Orthodoxy is closely intertwined with the pagan heritage (although it was persecuted). This same thing is pointed out by Vladimir Kolesov, citing as evidence the folklore, superstitions and rites, and preservation of traditions of embroidery and architecture. Another equally important reason for the convergence of Orthodoxy with paganism is a special veneration of the Virgin Mary. Virgin Mary, the Mother of God, mother of the earthly incarnation of Jesus Christ, immaculately conceived by the Holy Spirit. We do not find such attention to the mother of Mohammed or a female figure in Judaism, as we find it in Christianity, especially in Orthodoxy. This really brings together Orthodoxy and paganism, because the last is characterized by the worship of Mother Earth in different aspects, the mother earth family. The mother is often associated with fertile land, with the depths and dark (hidden, implicit). In creationism Heaven and God are opposed to the created earth and the world. In the Orthodox Church we see a very strong cult to the Virgin Mary. Also, in the Scriptures Mary is called the Ever-Virgin. Thus she preserves the purity and chastity before and after the birth of Christ, that is correlated with the earth. The Virgin is pure in front of God and the world, which also corresponds to a positive understanding of the land by pagans.

Another woman who accompanied Christ was Mary Magdalene, the holy and the myrrh-bearer. This is important female figure in Orthodoxy, equal to the apostles. It is fair to point out that Orthodoxy in all its structure is extremely complex and diverse and reviewing all of its aspects is not possible in this work.

Based on the foregoing, it follows that paganism and Christianity have much in common, especially in Russia, in Orthodoxy. But Orthodoxy is not a form of crypto-paganism. It is a self-contained religion, with its theology, language and way of thinking. It is based on duality, opposition of the Top and the bottom, therefore, from the point of view of Christianity, any non-Christian religion is a devilry, a devil-worshipping «paganism». So is their way. And today many pagans adopting the form of religious hatred truly alien to paganism, conduct their identification and being through the negation of Christianity. Undoubtedly, Haggvist pointed out the shortcomings of Christianity, but they are not considered within the Christian tradition. Yes, Christianity acts by the tough method of religious war, expanding its domination and carrying its word of

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Truth. And coming from Christianity, many pagans and pagan communities are making the above mentioned mistakes.

If we recognize the Tradition as an absolute authority, it is unreasonable to deny this or that part of it. This leads to oblivion, ossification and degeneration. Yes, creationism does not agree with «the union of Heaven and Earth», but why should manifestationists, followed by this, bursting of Father Sky and Mother Earth? Jedem das Seine.

Contemporaneity or Modernity are absolute evil. This is the postulate of traditionalism. By all of its actions Modernity successively profanes, desacralizes and destroys Tradition. René Guénon and Julius Evola headlined their main works as «The crisis of the modern world» and «Revolt against the modern world» respectively. As Nietzsche wrote: “The desert grows, woe to him who carries the desert”, referring to the European nihilism that sweeps away all the traditional and leading all to zero, to Nothing.

Creationism understands this process as satanic, pundits are the Devil's henchmen, denying God and claiming the demonic order. In Islam, it is undoubtedly the offensive time of Dajjal, the Antichrist. Here we can also see the reason behind identifying pagans with scientists-positivists, humanists and physicists of modern times; some worshiped Satan, and others too, the question is on the form. It is a mistake to carry out a causal relationship between the increase of scientific progress and the return of the pagan gods. Positivists haven't debunked the Christian God in favor of the pagan deities, they debunked Tradition. All sacred is alien to them. Therefore, for a Christian or a Muslim, for traditionalists, the question of the relation to the modern world is finally resolved: total Jihad, the holy war against the Antichrist, a war of angels of Heaven with the demons of Hell. An Orthodox traditionalist in the modern world is a saint amidst Hell.

As paganism is known for the absolute absence of the vertical opposition, the difference in nature between God and the world, it would seem that it must be entirely on the side of the modern time. But such a view is a delusion that needs to make an important digression. Traditional society is based on a hierarchy. The hierarchy is a manifestation of the divine order in society. Traditional society is

divided into groups – caste or varna (color). Usually, there are three castes:

- Priesthood (Brahmanas)
- The warriors (Satrias)
- Artisans and peasants (Wesias)

Outside the caste are the outcasts of society, the so-called «Pariah». The priesthood perceives God non-dually (Advaita), warriors are based on duality (Dwight-Advaita) and craftsmen perceive God as creator. This is illustrated by the fact that ordinary people often praise the divine aspect of creating (Brahma, Svarog) and priesthood praises the gods of wisdom and death (Shiva, Veles, Oðinn, Kali, Morena, Hel and Freyja). Plato in its structure of politeia considered soldiers (guards) as bearers of nature, which is dominated by gold and silver, while the lower classes have copper and iron. Divine order (Dharma) permeates absolutely everything to maintain the execution of its own Dharma. It is the highest honor and valor. The Durga Saptshati Kalika calls Raktabija to leave conversations that are inappropriate to warriors and fulfill their Dharma – to join her in the fight and die. Failure in Dharma is called Adharma.

In his book «The worker in the thought of Ernst Jünger», Evola writes:

“To the Epoch of the third estate is unknown the unity of freedom and service, unity of freedom and order; it has never known the miraculous power of this unity because the worthy aspirations seemed to be too readily available and too accessible human pleasures. The other side of this abstract, individualistic, possessive understanding of freedom is the idea of society as a system, determined the principles of the social contract. Thanks to such abstract ideas of freedom that is inherent to bourgeois desire to decompose the organic unity of all, to the “transformation of all relationships based on duty and responsibility, the contractual relationship that may be terminated”.

From the pagan point of view, this is not directly the power of Wesias (basing on the Creator), but the power of rogue-pariahs, violators of the hierarchical power and the ontological structure of the world order. The only possible behavior for the warrior and volhv/Brahmin in a situation of rogue's «rebellion» is the destruction of the rebels and the protection of the sacred world order.

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It must be noted that the relation of modernity to the Iron Age shows us the eschatological times today. In manifestationism time is cyclic. The cycle begins with a creative manifestation of God in the world. Indians talk about the Day of Brahma and the Night of Brahma or about the opening and closing of the eye of Shiva. Later, the last days come through the divine self-derogation, self-revelation of which myths talk in the end of the cycle. Hindus believe that the Kali Yuga, in which we live, began with the battle on the field of Kurukshetra. In Norse mythology it is Ragnarök, in Slavic mythology is the Koschny Vek (Century).

In the doctrine of creationism oppositions are mostly acute, their time linear. The Antichrist will be defeated and after the Last Judgment the chosen will ascend to heaven forever. In paganism after the end comes a new beginning. The end is inevitable, and so is a new beginning. The Elder Edda has the following lines:

Now do I see the earth anew
Rise all green from the waves again;
The cataracts fall, and the eagle flies,
And fish he catches beneath the cliffs.

The gods in Ithavoll meet together,
Of the terrible girdler of earth they talk,
And the mighty past they call to mind,
And the ancient runes of the Ruler of Gods.

In wondrous beauty once again
Shall the golden tables stand mid the grass,
Which the gods had owned | in the days of old,

Then fields unsowed bear ripened fruit,
All ills grow better, and Baldr comes back;
Baldr and Hoth dwell in Hropt's battle-hall,
And the mighty gods: would you know yet more?

However, this inevitability of a new beginning doesn't mean that this requires submission and recognition of the orders of rogues and Sudras. In recent times, for a true pagan the fulfillment of dharma becomes a tragic pain as the end is inevitable, it is impossible to turn the wheel back. For a pagan there is no way, except revolt against the modern world.

Representatives of the Golden and Silver age traditions are unanimous in its rejection of modernity, the Iron Age, but come from fundamentally different doctrines, based on different causes and differently interpreting the current decay. The nihilism of modernity appeared simultaneously with the *creatio ex nihilo*, but it doesn't give any pagans the right to assert the harmfulness of Christianity (creationism) for all mankind. Indeed, to each his own.

The last important issue Haggvist considers is the following:

“The fourth and last point, which is also associated with the above, it is the political orientation of today's organizations. Activities of ne-pagans, mainly Scandinavian, prosecuted by a bogey, namely by National-Socialism. The ratio of consumer society, with its functionalist consumer morale and its «intellectuals» makes great demands on every person with a rune on his neck. Modern «right-wing extremists» (in the narrow sense of the word), of course, decided to use its pre-Christian heritage in the way to legitimize certain radical nationalist ideas. These ideas also attracted many modern pagans and sometimes to the limit when they begin to romanticize Hitler's Germany, which is beyond any sense. And those who do not share this admiration, of course, respond to it opposite effect. In fact, they not only do the opposite (included in the fight against fascism, which is as innocuous as if we take it, because it is basically a dead political platform in our eyes), but they also accept modern concepts. They will assert that they are taking «an ancient Nordic democracy» (which was actually a marginal phenomenon, as any teacher of ancient Germanic culture will tell you). As a result they take the modern «Anglo-Saxon» form of democracy. That

«paganism» that had practiced in the Third Reich, was for the most part of the spiritual, entirely subordinate to materialism (eg., racial doctrines, set in the center of the ideology, making it subtle naturalism / worship the nature of archaic sort) and the worldly form of a regime that fed its strength from a greater degree of mass rather than from the upper realities. Nevertheless, this is not an excuse for the oath of allegiance to the current rulers and political madness, which leads only to nihilism and selfish indulgence of «free sex», even greater liberalism, «equality» and it must now be popular with economic devils who govern the fate of western civilization. One more time we witness how primitive dialectic (not leading to a synthesis: the opposition rarely make it into a reality that would not say the Marxists) makes people unfit to realize that if they want to be carriers of the tradition and to show it in the revived pagan faith, they should be high above the infantile and senile today's «politics».

Here Haggvist discusses a very important misconception of modern pagans, which generates the «pagan» myth of the national/racial superiority and the myth of anti-fascism. We must start with the fact that traditional society really knew the binary opposition of «friend or foe», our man and a hostile one. Ancient times had wars and tribal conflicts, but they didn't have the chauvinist and religious character of the creationism era. Evola says in this regard:

“Traditional states had no need to escalate the chauvinistic pathos, reaching almost to psychosis, to mobilize their troops and to give them a «moral» force. To do this, it is enough to engage a pure principle Imperium and appeal to the principles of loyalty and honor. The war had a clear and positive goals and conducted, so to speak, with a cool head, without any hatred and disdain between opponents”.

It seems that chauvinism in this situation owes its emergence to the rise of the gap between heaven and earth, where people do not belong to a church or ummah, endowed with the prefix «Nedo» (under/unter). A special form of such chauvinism was found in Europe (eurocentrism), where they found a flourishing Christianity, and later on with modern science.

Lev Gumilyov wrote: “The advantage over other European nations was in the XIX century. It is so obvious that Hegel's philosophy of history built on the principle of world progress, which should have been carried out by the Germans and Anglo-Saxons, because we believe that all the inhabitants of Asia, Africa, natives of America and Australia are «non-historical nations». But it's only been half a century and it became clear that the European dominance in the world is not the way of progress. Only an episode”.

This appeals to the historical experience of the Third Reich as ridiculous, and Haggvist rightly indicates the reason. It is the subordination of the spiritual to purely material goals. The definition of «friend or foe» is built on artificial modernist and scientific concepts that fit under the historical German heritage.

We mentioned above that the term Paganism takes its roots in the Church Slavonic word «yazitsi». It is equal to the Latin «ethnic group», therefore, one or another pagan tradition is somehow connected to the ethnic group. The definition of «nation» states that it is a socioeconomic, cultural, political and spiritual community belonging to the industrial age. Even in this we see that nations are a construct of modernity.

Nation is not a nationality, which is characteristic belonging only to Russian and post-Soviet countries, and it implies the same ethnicity in a narrower sense. Around the world, a nation is not determined by ethnicity, but on the basis of nationality. A Nigerian, becoming a French citizen, acquires a «French» nationality and can express his own specific nationalistic views. It is also worth noting that such ethnic group as «French» doesn't exist because it is just a modern term. The situation is the same with most other countries. We can safely say about the complete failure of so-called «pagan nationalism» and «national-pagan movements», realizing the nation in this proper way. Those who insist on the right of the definitions and ideas automatically put their signature under the recognition of the right winning pariahs to dictate their will. In the delusion about their superiority, many of the «national-pagans» reach absurd theses, such as: «Paganism is a legacy of only white people». In turn it leads to the already observed disrespectful and chauvinistic behavior towards non-European traditions, so in the ultra-European heathen enemies in the same row are both

Christianity and Islam, and Hinduism. It is also worth remembering that the absolutization of polarities «friend or foe», where the «foreign» is completely deprived of any being and positivation, corresponds to the privative order of language (and as a consequence to thinking), which fully corresponds to the Iron age, Modernism and liberalism.

Another understanding of the term «nation» is based on primordialism. In ethnology (and ethnography), it is one of the scientific fields that considers ethnicity as the initial and continuation of the union of a people's «blood» with the same attributes. According to primordialism, a nation is a special stage of development of the ethnos that is akin to a biological phenomenon. Based on the principle of blood kinship, this definition of a nation can serve as a support in the identification and correlation of the nation with some pagan tradition in the process of recovery and reconstruction. Unfortunately, this definition has not received proper distribution. A pillar of modern pagans represented in a nation may be useful in the question to determine their own roots, history of their family and, as a result, a more accurate definition of the respective pagan traditions. But this study should not give rise to a wretched chauvinism, which is frequent, but in ultimately absurd cases even leads to xenocentrism.

The other side is the phenomenon of the so-called «pagan anti-fascism», which claims that traditional societies were supremely tolerant and anarchist in their structure. It may seem that we are talking about the same thing, the absence of chauvinism as Julius Evola mentioned. But Evola also spoke about the principle of Imperium, which is alien to anarchism. Fascism is a product of modernity. After the collapse of Fascist Italy and National Socialist Germany, anti-fascism had undergone several changes and took the roll in the direction of liberalism. Today the anti-fascist movement is fighting for the rights of animals, sexual minorities, oppressed groups and women, simultaneously denying scientific and technical progress. It is known that the Swedish Assembly Forn Sidra (Swedish Asatru) actively positions themselves as friendly to LGBT organizations. How is that related to true pagan traditionalism? Definitely in no way. The chimera of «pagan anti-fascism» is a compromise to the Iron Age and alien to the spirit of pagan Dharma in recent times.

The third pole of the political errors in pagan traditionalism is a statement that liberalism and democracy are the political platform of paganism. The absurdity of this assertion lies on the surface and is an indisputable marker of anyone who defends it as the Last Man¹⁰. Liberalism is an absolute ideological expression of the Iron Age. Democracy, the roots of which are artificially «found» in the Icelandic and Russian Chamber Thing, aren't alien to the divine vertical hierarchy.

Regarding the political platform of pagan traditionalism, we can refer to the following table¹¹:

Manifestationism	Creationism
Esoterism	Exoterism
Sun worship	Moon worship
Crusading heart	Dead head
(empire, feudalism)	(theocracy, slavery)
Paganism	Profanism
Pantheism	Reductionism
“Magical materialism”	Rationalism
(socialism, communism)	(capitalism, liberalism)

In this table we see a match with Evola's theses of Imperium, and that through denial comes the rejection of liberalism and capitalism. It is important to note that this approach is still far from the narrow chauvinism (national-socialism, nationalism and racism) and from tolerance (multiculturalism, anti-fascism, liberalism).

Contrary to popular opinion, the opposite of slavery is not freedom. «The slave does not want to be free; he wants to find his own servants» – is an ancient quote. Therefore, true freedom comes from rejecting this coin, the sides of which are the slave and the slave owner.

¹⁰. A Particularly ironic look to pagans who support national-democratic ideas.

¹¹. As an example see A. Dugin «Conspirology», 2005.

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Another option proposes the principle of Apolitea, according to which the pagan is left alone with the modern world and his own Dharma, not adhering to any political party and leading his struggle against the Kali Yuga.

We should also highlight the problem of pseudo-paganism and sects. This topic is relevant for both Russia and the former Soviet Union and the entire world. Many communities, schools, gurus who call themselves «pagans» or adherents to the «old» pre-Christian faith, prove to be typical postmodern New Age sects. Their specificity is superficial syncretism, which appeals to pseudo-linguistics and alternative history and chronology. They have the characteristics of totalitarian sects and cults of personality and loyalty to the modern world (otherwise often a way to keep the flock). The most popular mix is the mix of Slavic or Germanic tradition with the Vedic tradition of Hindustan, the shamanism of small tribes of the Russian North and Polynesia, and science fiction. A striking example is the so-called «Slavic-Aryan Vedas» or the «Bhagavad Gita as it is» Swami Prabhupada.

It is worth mentioning the hippie-pagan associations, naturists and environmentalists, which, while generally harmless, are in fact far from the spirit of the pagan tradition. For clarity, I present a list of pseudo-pagan teachings in Russia:

- The Sect of Ynglings and their leaders Khinevich A. and A. Trehlebov.
- The community Ezh Sloven and its leader Bohumil II Golyak
- The Community of Nav
- The Movement of Anastasia and their leader Maigret
- The Movement of Roerich's followers
- Personalities: Istarkhov, Levashov, Asov, Chudinov, Strizhak, Zadornov and their followers.

On the West and in Europe the most worthy of mention are:

- Wicca
- Ariochristianity

- Armanism
- Esoteric Hitlerism of Miguel Serrano
- Deep Ecology Movement
- Oðinnism, as a symbol of American racist doctrine (D. Lane and The Order)
- Krishnaism of the International Society for Krishna Consciousness
- Theosophism¹²

Unfortunately, the list can go on forever, but we mention those names that are the most colorful and loud. Their active work in society, promoting their ideas, is misleading those ordinary people seeking the Way. In fact, their work is to discredit pagan traditionalism and is having a negative impact. Also, they are an excellent example of negative propaganda in the hands of the authorities and emasculated by any sacredness of church leaders, increasing the already yawning gap between manifestationists and creationists. In his writings, Jean Baudrillard introduced a very precise term «simulacrum» – a copy without an original. In fact, any pagan movement focused on reenactment, a non-initiatory core or the person in charge is nothing more than a game even if it is true and authentic detail, it just a simulacrum.

In conclusion

We haven't considered all myths and problems of pagan traditionalism, but we gave an extensive commentary concentrated on the most basic and fundamental issues. These responses give a rise to other issues that can be solved by solving other more practical problems, to debunk philistine myths. While paganism fanatically fights with other traditions, with manifestations of the degradation of the modern world, such as homosexuality, feminism, liberalism, tolerance and environmental issues it will forget its true goals. The pagans who focus on individual problems will make Adharma, no matter how attractive and true it seems to be.

War among the branches does not eliminate the root of the problem, or the modernity that is the power of pariahs. It needs to be clarified that paganism is nei-

¹² René Guénon insisted on the introduction of a single term for E. Blavatsky's «theosophy», and also brought a thorough criticism of its doctrine.

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ther a game of reenactment which pours the ashes of Tradition from hand to hand, nor the technocracy of materialism which denies access even to the ashes. Technocracy and harmony with the modern world is a recognition of the meaning of existence and domination of the last people, the outcasts, pariahs.

Traditionalism holds a great potential for paganism. It can serve as a platform for the consolidation of the traditional anti-modern forces, which is a decree on the Supreme, Eternal Wisdom.

Heathendom is a beautiful Divine song about Himself. Monotheism is the same beautiful prayer indicating the drama of concealment. Nihilism is the champ and mutterings of people describing the causes and consequences of its existence.

And if the divine rock is a self- estrangement to return, then the person, as a child, also forgets his nature. For a pagan it is important nowadays to understand that he is not a creature, but the son and grandson of the gods and the difference between him and God is an illusion.

When God finds himself, he realizes that he has never disappeared. When he returns to himself, he realizes he had never gone away. When the Golden Age returns, it will be clear that there the others never existed.

Hail Oðinn!

(Translated by Svetoslav Polevoy)

APPENDIX

THE SVARTE ASKE COMMUNITY CHARTER

Symbolism

- “Svarte Aske”, translated from the Icelandic, means “Black Ash”. The Ash is the World Tree, Yggdrasil in Oðinnism. Black is the color of concealment, Darkness, Death and Silence.
- Dark Blue is the color of Oðinn’s cloak in which he was traveling through the worlds in search of Knowledge and Wisdom. It is the color of the sea, depth, immersion and search.
- The Black Sun is the Sun of the Dead and the Sleepless, those awakened from ignorance and who follow the Path, the Black Light of the True Nature of everything – the Black Light of the Abyss.
- The Star is the Primordial (Pre-eternal) Abyss from which all manifest, worlds and beings. From the Abyss everything is manifested and in the Abyss all finds its end. The Abyss is All.
- The Tree is the Path, the Way.



SVARTE ASKE

Many people follow the Light Side of the Tree, whilst only a few people follow the Black (Dark) Side of the Tree. The majority of people don't know anything about the Path.

Community

Svarte Aske is a *community of pagans*, representatives of different traditions, mainly Slavic-Russian and Scandinavian (Northern European) founded in 2011 Era Vulgaris. Our community argues that according to traditional doctrines, today we are living in the end times – in the era of the Iron Age, the Kali -Yuga, the Age of Ragnarök or Koschniy.

Staying in our physical incarnation of the Iron Age, in a world and society of victorious *disorder*, affects the shape of self-organization. We do not offer a new and/or universal religion, and we are not a generalized religion promising salvation from the End. Let each be strengthened in our tradition, and know the depth of its Wisdom.

We don't give out titles or initiations. Nowadays true initiation is more possible inside the Follower than *outside*. The surrounding reality can both help and obstruct the Path, as well as internal attachment. For ourselves, we want as decent an environment as possible – an environment conducive to growth, promoting the Path.

Svarte Aske is a community of like-minded people, which lies at the base of mutual respect and understanding between people of different pagan traditions. Religious strife is an inexcusable stupidity. Political strife is stupidity too. Pressure and prohibitions of the totalitarianism of the past is in fact no better and no worse than the dictatorship of the total mediocrity in which we live today. And political games are nothing more than games. The community is not political and does not promote a particular ideology. But in the community we do not favor the fanatical supporters of the ideas of liberalism, humanism, tolerance, and equal to them – the supporters of "white Aryan" extreme chauvinism in all its diversity.

The Right-Hand Path

In each tradition there are two directions, two paths: The Path of the Right-Hand and the Left-Hand Path. In some traditions, such a division is decorated in sects and schools, in others the two paths are intertwined, or the Left-Hand Path is present at the periphery and is practically an unexplored way.

Similarly, forms, attributes and features of the Right-Hand Path or the Left-Hand Path may vary from tradition to tradition, from school to school.

The Right-Hand Path is the one that follows the accepted way of the family (clan), community and/or public order. This is the way for most, and a way to preserve and transmit the repetition of the existing order and values to the next generation. This is honoring and glorifying the Light gods, gods who receive gifts given in prayer by practitioners, guardians, creators. Honoring the earthly kind, blood, ancestors.

This realization of wisdom, of their tradition, is done by practitioners of the Right-Hand Path by following the proper and accepted way for three basic states:

- Labor and procreation for farmers and artisans,
- The acquisition of fame and acts of bravery for the Warrior,
- The authority of the board to the King ,
- The wisdom and teaching of others, for the Priest (Godhit, Volhv, Brahman).

Living a life according to the accepted way should be procreation, acquire fame and strengthen the authority of the people, know wisdom, and to be reborn in a new cycle in a worthy embodiment; to realize themselves *outside*.

The Right-Hand Path infers a dual perception of the world. Modernity is the least unfavorable environment for those following the Right-Hand Path, because the presence of a continuous tradition, dedication, cultural transmission and

mythical codes is extremely difficult. Anti-sacred reality leaves many deficiencies (gaps) in the language of tradition, turning it into a canvas with holes into which fall many modern pagan beginnings.

And yet, that is no reason to give in to difficulties.

The Left-Hand Path

The Left-Hand Path is a radical, non-conformist way of Self-knowledge. It is done inside the adept. This Path patronizes those gods who are considered conditionally dark, angry, destructive. These are the gods of Death and Wisdom. What is feared and guarded by ordinary people along the way becomes a source of strength, inspiration, radical tools to overcome their conditioning and attachments.

The Left Hand Path is Knowledge of Yourself as the Primordial Abyss, by separating (non-identification) themselves from any of its forms, masks, attachments. This Path is the non-duality perception of the world.

To to the uninitiated, the rituals and practices of the Left-Hand Path may seem horrible and insane, senseless and repulsive; therefore, at the community level, they are on the periphery and practiced without prying eyes.

You cannot *instruct* a person on the Left-Hand Path, they should *stand* on it themselves. Where he is Himself – it's not his personality, social mask or Ego - , at this level, the only choice is made between the external forms, without dipping into the essence. He Himself - this is what He never ceased to be (aware of it or not) – the Great Abyss.

At the End of the Era – Ragnarök, Kali Yuga – it is most favorable to follow the Left-Hand Path.

Gap: A Left-Hand Path approach to Odinism

Svarte Aske originally appeared as a personal practice and experience of the Left-Hand Path in Oðinnism, in which there is no tradition of designed glorification of the Dark Path of Self-Knowledge and of deities related to this one. Today, practitioners of the Left-Hand Path in Oðinnism are still extremely small in number, and often they focus on black magic manipulation in order to satisfy their Ego. Therefore, the path of Svarte Aske is routed through the thorns, through hardship, through struggle, based on our own intellectual intuition, of experience and support/reliance on the Northern Tradition – Oðinnism.

Traditionalism

The attainment of pagan wisdom, of metaphysics, and a comprehension of your tradition brings out an attitude to the modern, nontraditional world that helps to understand and overcome misconceptions of world mediocrities, giving you a stronger connection to the gods. Having the philosophy of traditionalism is an invaluable assistance in the development of your pagan tradition in the Iron Age, whose vibrant founders were René Guénon, Julius Evola, Titus Burckhardt, etc.

Traditionalism is not a religion, neither new or old. This worldview and philosophy is based on the following principles:

- 1) The notion of a single Primordial Tradition as the Tree and the general root of all private ethnic traditions (with small letters) and religions. In other words, in their esoteric (inner, hidden) part, all traditions and religions of the world, according to folk culture, express a single principle. Learning the esoteric knowledge through a chain of initiations. The word “tradition” comes from the Latin “trader” – “transfer”, a direct transfer of initiation.
- 2) The allegation that the reality of metaphysical Tradition, transcendental existence, is dominant in relation to the modern degenerative and profane world. Individual and social life, society and the state itself should be built in strict accordance with the sacred order.
- 3) The assertion that today in the era of Modernity – Nouveau - the chain of transmission is torn, Tradition slain by secular positivist science and profane

crooks who humiliated it to the entertainment of secular society, reduced to a “custom” and “habit”. Otherwise, we live today in an anti-traditional time that the founders of the philosophy of traditionalism rightly called the Iron Age or Kali Yuga. If European societies previously lived in accordance to their national traditions, that is, were in the chain of transmission of Eternal Wisdom of the Golden Age, so in the age of modernity the chain is torn. And thus the appearance of traditionalism in this era.

From the above it follows that Tradition (with capital letter) is the First Headspring and Principle. Traditionalism is the focus on the Tradition in a world where the chain of transmission is torn, the anti-traditional world. Traditionalism declares war on Modernity as an anti-sacred, godless, and chaotic world, focusing on the highest ideals and the organization of society, the state and around the World.

Today confusion is spread when Tradition is confused with tradition (small letter), where the latter is one or the other religion, the tradition of a folk. One branch on the Traditional Tree. This is a fundamentally wrong understanding of the term “traditionalism”, which is a new euphemism for ethnocentrism and more widely – nationalism, racism, where traditionalism is a commitment to the people's religion, culture and language. In this context, the widespread characteristics of “traditionalistic” and “traditional”, attributed to one or another phenomenon, the ideas or the author in the context of a particular tradition, are an oxymoron. “Traditional” is referring to a particular tradition, “traditionalistic” is relating to the philosophy of traditionalism, applied to a particular religion.

From the above it follows that traditionalism is a necessity, and something useful for the practitioners of the Right-Hand Path. For practitioners of the Left-Hand Path, at some stage, traditionalism may be of help to separate experience from their own and other people's fantasies, from paths based on fairy tales and delusions of false gurus and leading nowhere. Also, the above division on the Paths of the Right and Left Hands is present in an ill-defined form, and in the philosophy of traditionalism, which opens up as yet poorly studied horizons, depth and practice.

Cap: A Left-Hand Path approach to Odinism

This is why traditionalism is an integral part of Svarte Aske, which has practices belonging to the Right-Hand Path.

We regard pagan traditionalism, certain specific traditions (Slavic, North, etc.) as good in its diversity according to how it is commonly viewed by the Right-Hand Path. The historical, strongly authentic forms of culture, rites, and practices, etc. are the way of the Right-Hand Path. There are two ways:

- Follow the most accurate reconstruction of ancient ways,
- Follow the center, the main root of tradition with some new forms, rites, etc. based on ancient heritage.

On the first way we cannot practice the Left-Hand Path because, for example, the Normans didn't have cults to Dark Gods, they did not use extreme practices. But on the second way we can do this. So, the first way is necessary as a good base for the second.

Within the framework of this or that tradition (and traditionalism as a philosophy) there is Another Way, so that, illuminating the Northern Tradition for historical, ethnographic and academic sources, we enlighten one side, discovering it for others. On the other hand, I propose a Different view of tradition – my personal view (I emphasize that everywhere). And illuminating another side of a Unified Tradition.

Community guidelines

To each his own (Suum cuique).

Better to get stuck on your own Path than to move quickly on someone else's. The Left-Hand Path in principle is open to absolutely everyone, but few come to it, and fewer still go beyond the Path. Hence, the main principle – To each his Own, right - Right, left - Left.

What is legitimate for Jove (Jupiter), is not legitimate for the bull (Quod licet Iovi, non licet bovi).

Those that could afford the god Jupiter, could not afford a bull, a symbol of Jupiter.

This principle is related to the previous one, but revealing it in the aspects of time and hierarchy. What is permitted to a higher, more knowledgeable man, is not permitted to the subordinate man. Not because of the oppressive restrictions of "pleasures" and "practices", but because of the unwillingness of the adept to this practice, either because of the nature of his unfitness to practice this or follow that Path.

Perhaps people would be fit for it later, or in another embodiment and life.

Free Knowledge (Liber Scientia).

True words, today the Eternal Wisdom; you can yell at the square and still no one hears. You can't have both Knowledge and Wisdom, you cannot lock Wisdom in a chest and restrict others from gaining – opening – this Knowledge. "Free Knowledge" is also the motto of the Svarte Aske community, members and friends who can always count on assistance in finding relevant sources and books, and help and instructions in practice.

We will refuse to help those who, because of their own laziness and worthlessness, want to use us and make fools out of us.

We will also remind the supporters of the delusion that "free means free of charge", that they are wrong and demonstrate their own ignorance. Gratitude should be given to those whose work, descriptions of practices and experiences help you in your journey, for that which was really useful and necessary.

Remember That You Will Die (Memento Mori).

This is a constant remembrance that everything in the world is transitory, everything ends and dies. And people - YOU – are also mortal, and came into the world with empty hands - and with empty hands you will leave it.

The remembrance of death, being exempt from attachment to animals, "all too human" passions, allows you to live here and now, and this can then be done without fear or regard.

Memento Mori - this is one of the simplest, and at the same time the most difficult inner practices.

Recommended rules

For new and younger members, and community friends, we present the following recommended rules of behavior and relationships with people outside the community, as well as within it. These rules are the result of many years, and sometimes, painful experience, and are set out in plain language specifically to prevent misunderstandings.

Avtale

0. Avtale («Agreement» in Norwegian) is the manifestation of goodwill.

I. Jedem das Seine – To each his own.

II. Fairness and mutual respect.

III. Everyone is a Wave on the surface of the Ocean of the Pre-Eternal Abyss. Each wave has its Path, Ups and Downs – the Removal and Return.

IV. Avtale is addressed to practitioners of the Left-Hand Path and so-called Path without Path.

V. The symbol of Avtale is an inverted downward pointing triangle – the symbol of Water like the Ocean.



Remarks

0.I. The Manifesto of Avtale is essentially faceless, it has no website and no organization, it is not based on its associations and movements.

0.II. The movement and individual practices supporting the thesis of Avtale can inform them in any convenient form and adapt the name and symbols of the manifesto within their tradition.

0.III. Joining the Avtale is a voluntary gesture of personal will. Agreement with the manifesto imposes no other obligations, except for the performance of the principles set out in the manifesto.

I.I. Everyone follows Their Own Path, belonging to a particular tradition or not belonging to any. Mutual respect and correctness in relations to those who just goes by the LHP in our tradition is the key to avoiding the pitfalls, and inflating

the false self could undermine self-esteem, bias, relative to other forms – but not the Essence! – of the Path.

I.II. Truly wise – those that have practiced for years, have good insight, and made progress on the Path, have no need for Avtale, or to have an agreement, the manifestation of goodwill, with brothers and other Followers on the Path of Self-knowledge. This agreement is only needed for the young or adept beginners. It is the student that needs the example, not the teacher.

I.III. So the main point of the Agreement is a statement of an ancient and simple truth: To each his Own.

II.I. Correct and respectful attitude toward practices and communities, joined to Avtale, is a platform for an adequate acquaintance with the traditions and specific Paths in other traditions, forms, schools, allowing to enrich their own knowledge and experience concerning other forms, and on Their Own Path.

III.I. Mutual respect stems from the fact that on the surface of the Pre-Eternal Ocean there are many waves, but not one of them has ever been and cannot be separated from the Ocean.

III.II. The Pre-Eternal Ocean in different traditions goes by such names as: Chaos, Abyss, Ginungagap, Tiamat, the Great Nav, ParaShiva, Nothingness, etc. All of these names are an indication of what lies beyond all names and forms.

IV.I Avtale refers primarily to those who follow the Left-Hand Path:

By Шуйный путь in Slavic Rodnover;

By the Dark Side of Ash in Scandinavian Oðinnism;

By the Aghora, Tantra, Advaita in Hinduism;

By the Path without a Path;

Etc.

But also to followers of the Right-Hand Path, and practitioners interested in the above mentioned ways.

IV.II. In other words, the Agreement is addressed to the practitioners of unusual rites, extreme practices and the state of consciousness, which can be life-threatening to the public health and the functioning of untrained and random people.

V.I. The Water symbol as a symbol of the Pre-Eternal Ocean – Chaos, Abyss of Darkness – is a symbol of the Avtale. Use of the symbol possibly including traditional practices, symbols (this should be a symbol of Water), and stylization. In addition, you can use the shortcut symbol AV – Avtale V – Agreement of Five Points, where V also refers to the symbol of Water.

Community activities

The community performs the following activities :

- The study of its tradition, understanding the depth and diversity of its wisdom.
- The study of the philosophy of pagan traditionalism.
- Carrying out the traditional calendar of holidays and events dedicated to them, as well as rituals. Since membership in the community is permitted to people of different pagan traditions (in exceptional cases not pagan), the holding of a holiday falls on a representative of this tradition, a worthy favorite, with the assistance of other members in its implementation.
- Practices of the Leftt-Hand Path done without prying eyes, by a private agreement between practitioners, or in accordance with the essence of the solitary practice.
- Establish contacts and relationships with friendly and close ideological communities and people in Russia and around the world.
- Organizing round-tables, lectures, meetings and conferences on topics of interest to the community.
- Participation in the academic, public and informal events, to highlight relevant topics, advice and defend their positions.
- Publishing and assistance to authors, publishing of books, brochures and information materials on community themes.
- Countering the proliferation of inadequate information of pseudo-pagan sects, defamatory pagan worldview, ethnographic and historical data, and the traditionalist approach.

Assistance to the community

Participation in the Svarte Aske community activities can be done in the following areas:

- Translation of texts from English into Russian, and subsequently published on the site. Translation of texts from the Russian community into any language, priority in English, followed by the publication on the website.
- We are interested in people who are ready to cover the activities of the community in the regions of Russia and the world. Including the dissemination of electronic and printed publications and materials.

Appendix – The Svarte Aske Community charter

- Also, anyone can help the community and its material means. The money will go to the community to maintain and develop the website, publication of books, activities.
- For community friends there are no national boundaries and territorial restrictions.

Contact information

The Svarte Aske Community is located in Russia, in the city Novosibirsk. For worldwide cooperation on all questions, please contact us at: **svartepublish@gmail.com**, or visit our website: **www.askrsvarte.org**.

AFTERWORD

In our journey we first wanted to convey the *mood* of the Left-Hand Path in Oðinnism. This mood entails paradoxical thinking, smashing the usual direct logical constructions through the rejection of magic tricks and services in favor of the metamorphosis of Mind and Inner Opus; Memento Mori by aesthetics and a proper understanding of the time – the Era of the End (Ragnarök), in which we find ourselves.

We strongly encourage you to read our work “Polemos: Pagan Traditionalism”, which was released in 2016 in two volumes in Russian. In them we recount the method of pagan traditionalism, and readers who are interested in the logic of the way and details of “diagnosis” of the age will be able to find there the answers to their questions. In the second volume one can find a significant chapter to clarify the essence of the Left-Hand Path as such, on a comparative example of several traditions and clarifying misconceptions and other brilliant insights as well.

In the case of disclosure of the Left-Hand Path in Oðinnism there are still many pitfalls, gaps and false branches as *rëkkatru*, *thursatru*, etc., cheap spirit-less gambles. The Western School largely lags behind a number of personalities in Europe and from the East as a whole.

There is an urgent need to understand the vast field of European philosophy, starting with the pre-Socratics and Plato, and – especially! – ending in the German philosophy of Being. All of the above is the journey described through the language of esotericism, the ritual and myth. Philosophy language is fraught with much more potential. This will be discussed in the next work, *continuing our fundamental attitude*.

P.S.: I want to separately thank Danil Svartov for the excellent illustrations; to Wulf Grimmson and Nikarev Leshy for facilitating dialogue with the West; and to Veleslav for his valuable instruction.

Hail Oðinn Gangradr!



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Most of them are in Russian because the understanding of the LHP in the West and in Russia is significantly different.

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